

AND
CONFUTATION

*Digested Dialogue-wise betweene two Divines,
A and B. by Mr. Burton*

1 COR. 13. *We can do nothing against the Truth, but for the Truth.*

Hieronymus, de Luciferianis, dicit: Facilius eos vinci posse, quam persuaderi.



1 6 3 7.

P. 1000



TO
THE CHRISTIAN
AND INDICIOUS
READER.



He Reason and Occasion inducing my Superiours to imploy mee in a service of the Church, for penning and publishing a Treatise of the Sabbath, and of the Lord's-day, is delivered in my Epistle Dedicatory to the Lord's Grace of Canterbury: And my intention in performing thereof, was to deliver and maintaine the Orthodoxall Doctrine of the Primitive Church, and the Doctrine of the Church of England, authorifed by the Lawes and Statutes of our Kingdome, against the Sabbatarian Error of one Theophilus Brabourne: and because this Errant had grounded the most of his Arguments, upon certaine Principles borrowed from some Moderne Teachers of our owne Nation, I was compelled to examine and confute the same.

This service being with much Care and Diligence performed

1637

A 2

by

by me, I expected some thanks for convicting and converting that Errant, and for preventing the farther spreading, and infection of his Error : But at least I presumed to have obtained a charitable Construction of such Passages in my Treatise, as were subservient to a farther discovery of Verity : and that if any had found cause of dissenting from me, they would in a charitable and peaceable manner, have propounded their Exceptions.

It hath now so fallen out, that contrary both to my desert and expectation, A certaine clamorous and audacious Scripturient, a Person of a very weak judgement, but yet exceeding confident, and arrogant, hath vented a Lawlesse, and unlicensed Pamphlet, digested Dialogue-wise &c. wherein he Proclaimeth with open mouth, that my Treatise of the Sabbath overthroweth the publike Doctrine of the Church of England, touching that Question.

Now, the whole matter and frame of his Dialogue is so rude, and indigested, and the Author thereof is so notorious for his ignorance, envy, and presumption, that it rather merits execration, than confutation : and many Persons of worth and quality, have perswaded me rather to contemne, than to confute, either the worke, or the workeman.

But when I consider the cause it selfe, and the humour of factious people, who are alwaies ready to conceive their owne fancies, to be irrefragable Verities, if they passe in publike without just reproofe, I conceive, it can be no indiscretion in Me, or dishonour for Me, to appeare in defence of Veritie, against falsitie and iniquitie, how base and unworthy soever the Author is, with whom I shall contest.

Now all which I shall desire of the judicious Reader is; first, that he take into consideration, the maine accusation of the Dialogist, which is, That in my Treatise of the Sabbath, I have overthrowne the publike Doctrine of the CHURCH OF ENGLAND touching this Question.

Secondly,

TO the READER.

Secondly, that he will duely and impartially consider, and examine in the ballance of true judgement, the *Adversaries Exceptions, and Objections* against my *Arguments and Positions*; and my *Answer*, and confutation of the same.

Concerning the maine accusation of the *Objector* before mentioned, the *Reader* may easily discern the falsity and iniquitie of it: for the *Doctrine* of the *Church of England* concerning the *Sunday*, and other *Holy dayes*, is in plaine and expresse termes delivered in the *Statute of Quinto and Sexto of King EDWARD the sixth*, cap. 3. in manner following:

Neither is it to be thought, that there is any certaine time, or number of dayes prescribed in holy Scripture, but that the appointment both of the time, and also of the number of the dayes is left by the authoritie of God's Word, to the libertie of *CHRIST's Church* to be determined, and assigned orderly in every Countrey, by the discretion of the Rulers and Ministers thereof, as they shal judge most expedient to the setting forth of God's glorie, and the edification of their people. Be it therefore enacted, by the King our Sovereigne Lord, with the assent of the Lords Spirituall and Temporall, and the Commons in this present Parliament assembled, & by the authority of the same, that all the dayes hereafter mentioned, shall bee kept and commanded to be kept holy dayes, and none other: that is to say: All Sundayes in the yecre; The dayes of the Feasts of the Circumcision of our Lord *IESUS CHRIST*; of the Epiphanie; of the Purification of the blessed Virgine; of *S. Matthias the Apostle*, &c. And that none other day shall be kept holy day, or to abstaine from lawfull bodily labour.

The former Statute being repealed, Anno primo Mariae, cap. 2. was revived, An. prim. R. *IACOB I*, cap. 25. and is at this day in force, as appeareth by the booke of Statutes; pag. 894. and by the judgement of the Reverend Iudges, and Masters in our Lawes.

A Second passage, which I desire the judicious Reader to

observe, is; That the Doctrine concerning the Sabbath day, and the Lord's day, maintained in my Treatise; agreeth exactly with the unanimous Tenet of the Orthodoxall Catholike Church of ancient times: and the same agreeth likewise with the Tenet, both of all the Schoole Doctours, ancient and moderne, and also with the Tenet of the best learned and most religious Divines of the reformed Churches beyond Sea: And lastly, the same is agreeable to the Tenet of the Holy Martyrs of our owne Church; Bishop Cranmer, Iohn Frith, William Tindall, D. Barnes &c. And the other opinion; That the fourth Commandement is a Precept of the Law of Nature, and purely and intirely Morall: And that the observation of the Lord's Day is expressly commanded by that Precept of the Decalogue, is a novell Position, repugnant to all, or most Orthodoxall Divines, who have instructed Christian people in the wayes of godlinesse, in former or moderne times.

Every one of the former passages, is so fully proved and confirmed in my Treatise of the Sabbath, that no just exception can be taken against my proceeding, in handling this Question: and therefore the boldnesse, and impudency of this blattering Dialogist is detestable, when he affirmeth, that my Treatise of the Sabbath overthroweth the Doctrine of the Church of England.

Lastly, all the Reward which I desire to reape for my travail in this, or in any other service of the Church, is, that the Truth which I have faithfully delivered, may bee maintained, and my integrity be protected, against gracelesse, impudent, and irreverent Calumniators, such as the Author of the Dialogue hath proclaimed himselfe to be, in this, and in some other of his lewd and lawlesse Pamphlets.

For although this Dialogue-penner hath concealed his name, yet Ex ungue Leonem, the world may easily conjecture who the Creature is, by his foule paw: The Scope of his writing in his Pamphlets, is, to magnifie his owne Zeale, piety, and integrity,

TO THE READER.

to perswade the World, that he alone is left a Prophet of the LORD, and is guided with the spirit of Verity and Fidelity; and that the present Fathers and Rulers of our CHURCH, and other conformable Persons who comply with them, are little better than Hirelings and blinde Guides: And (besides his ignorance, which is notorious) the violent Man, is so far transported with bitter Zeale, that whatsoever proceeds from him, is litigious, clamorous, scandalous, and abusive: and his Pamphlets are fraughted with such Materials, as are apt to poison Christian people with contempt and hatred of Ecclesiasticall Government, and present Religion established in our CHURCH. Also he is possessed with a gracelesse and malignant humour, to wit, looke whatsoever gives all other judicious and godly Persons best content, enrageth him against such as are employed in the Governement and publike service of the CHURCH.

But I shall detain my Reader no longer from the Examination of this Man's Quarrels and Objections vented in his Dialogue; and my Answer, and Reply shall make it evident, that the Doctrine propounded, and maintained in my Treatise of the Sabbath (maugre the malice of this Blatterant) standeth firme, and is not subject to any just Reproofe.

Πάντα δοκιμάζειτε, καὶ τὸ καλὸν κρατεῖτε. Prove all things, and hold fast that which is good.

A devout Friend of all those, who are
lovers of Truth and Peace.

Fra. Eliensf.





The Title and Inscription of the Dialogue.

A

**BRIEFE ANSWER,
TO A LATE TREATISE**

OF THE SABBATH-DAY:

*Digested Dialogue-wise, betweene
two Divines, A and B : beginning
with these words,*

Brother, You are happily met.



HE saying of Saint *Augustine* may justly bee applied to this Dialogue, to wit: *It is an easie matter, for such as cannot be silent, to frame babling answers : and none are so forward to crake, as empty Casks puffed up with Vanity ; but although Vanity can make lowder noise than Verity, yet it will have no power to prevaile against Verity.*^a

B

Now

^a Aug. de Civ. Dei. l. 5. c. 27. Facile est cuiquam videri respondisse, qui tacere noluerit. Aut quid est loquacius vanitate? Quæ non ideo potest quod veritas, quia si voluerit, etiam plus potest clamare quàm veritas.

Now upon due examination of the Cavils and Objections contained in this Dialogue; it will be manifest, that the Author thereof is not a person in any measure qualified with endowments and abilities, requisite and necessary for such an Undertaker: *to wit*, with *sound Judgement, sufficient Learning, love of Verity*, together with *Modesty and Humility*: For instead of solid and substantiall proceeding, the judicious Reader shall finde nothing in his Dialogue, but presumptuous Dictats; *absurd* and non-concluding Objections; *perversion* of the true state of the question; *solution* of Arguments, by denying the Conclusion, and pretermision of the Premises; *abuse* of Terms when he citeth Authors; *rude* and irreverent Behaviour^b, toward the Person & Calling of Him, whom he stileth his Adversary. And the most of his Positions concerning the Sabbath, and the Lord's-day, are repugnant to the common sentence of all learned and godly Divines, who have treated of this Argument in ancient or moderne Times.

^b Hieron ad Nepotian. Nolo te declamatorē esse, & rabulam, garrulumque sine ratione, sed mysteriorum peritum, & Sacramentorum Dei tui eruditissimū. *Verba* volvere, & ceteritate dicendi apud imperitum vulgus admirationem sui facere, indoctorum hominum est. Attrita frons interpretatur sepe quod nescit, & cum aliis persuaserit, sibi quoque usurpā scientiam.

This rude and gracelesse creature had not the honesty to consider, that the Author of that Treatise, against which he barketh, *undertook* his Work by command of High and lawfull Authority: and the true Reason, inducing his *Superiours* to imploy him in this service, was urgent and important.

For

For a pestilent, and subtile Treatise was published (and dedicated to his Royall Majestie,) in which the Author maintained, with much confidence, ^a and with sundry probable Arguments; That the old Sabbath of the 4th Commandement (and not the Sunday or Lord's day of every weeke) ought by divine Law to be religiously observed in the Christian Church.

Now the Grounds and Principles, upon which that Sabbatarian builded his error, were the same Positions and Dictats, which this *Dialogue-weaver*, and some late Teachers of our owne Nation, have peremptrorily maintained, in their Pamphlets, Lectures, and Catechismes: and had these Positions, and Dictats beene divine Verities, it would have beene impossible to have solved Th. Brab. his Objections in a cleere and substantiall manner.

For it is most certaine, that the Sabbath-day commanded to be kept holy in the 4th Precept of the Decalogue, was Saturday, the seventh and last day of the Weeke^b: That day of the weeke, in which Almighty God ceased, or rested, from the worke of prime Creation: That very day, which the Jewes perpetually observed in their Generations: The same day, concerning which the Pharisees so often contested with our Saviour: The day w^{ch} was a figure of Christ his resting in his grave: and of our Christian Sabbatisme, or spirituall Resting from sin. *Reade the Bishops Treatise, pag. 182, 183.*

a Theoph. Brab. I am tyed in conscience, rather to depart with my life, than with this truth: so captivated is my conscience, and enthrall'd to the Law of God. H. B. Lavv and Gosp. reconcil. Ep. Dedicat. A Booke lately come forth, which would utterly evacuate the Lord's-day, and reduce us to the Jewish Sabbath againe, which will be a worke, so much the more necessary, by how much this Jewish Sabbatarian findes already, many idle & giddy-brained Christians to imbrace him his Booke, which is written, with a mighty, confident, and Gyant like spirit, as if the arguments thereof were invincible.

b Aug. Ep. 119. c. 10. Sabbatum commendatum est priori populo in ocio corporali temporaliter, & ut figura est

et sanctificationis in requiem Spiritus Sancti: Nusquam enim legimus sanctificationem per omnes priores dies, de solo Sabbato dictum est, et sanctificavit Deus diem septimum.

Now this being a certaine and undeniable verity, *it will* be consequent, *that* if the 4th Commandement of the Decalogue be *simply, entirely, and properly morall, and of the Law of Nature* (as this Objecter pretendeth :) *Then* the Saturday-Sabbath of every Weekē must be observed by Christians, and not the Sunday or Lord's Day in the place thereof.

a Aug. li. 50. Homil. 8.

A necessity therefore was cast upon *the Bishop* to examine this, and such like *Sabbatarian Principles*, and to demonstrate the falsity of them: For He was not otherwise able, by any course of true Disputation, to solve *Th. Brab.* his objections. *Sine causa enim aliquis ramos conatur incidere, si radicem non conatur evellere:* ^a It will prove lost labour, for any one to endeavour to lop off the boughes or branches of a Tree, if he shall still suffer the Roore to grow.

Also because *Th. Brab.* had, upon the former Principles, stiled the Lord's Day *an Idoll, and a Superstitious Tradition*: *The Bishop* thought it his duty to vindicate the honour of that Day; and to deliver the true grounds, upon which the Christian Church observeth it: *also* to declare the Antiquity of the Observation thereof: *and* the more to advance the honour of the Day, he collected out of the Primitive Fathers, Ecclesiasticall Histories, and Ancient Records, sundry remarkable observations, concerning the Religious use, and sanctification of this Day, Page 196. &c.

Lastly, because some Novell Teachers, here in England, had wronged this Day, by converting

it into a Legall Sabbath; and likewise they had presumed, without any lawfull authority, to lay heavy and unreasonable burdens upon God's people: *Affirming that all bodily exercise, and all civill passe-time and Recreation, (although the same be sober and honest) is simply unlawfull, upon all houres of the Lord's Day; and not only unlawfull, but a mortall and enormous crime, of the same quality, and iniquity, with Murder, Adulterie, Theft, &c.* The Bishop had just reason, to discover the error and falsitie of such principles and arguments, upon which these presumptuous Dogmatizers grounded their rigid edicts, *pag. 235. unto pag. 250.*

Now after all this the Bishop himselve is perswaded, and so likewise are his *Honourable and Religious Superiours*, that he hath performed faithfull, profitable, and necessary service to the Church (whereof he is a member) in composing and publishing his Treatise of the Sabbath: And likewise his confidence is, that those *honourable and Reverend Commanders*, who employed him in this religious service, will ever protect him, ^a against base, envious, and scurrilous abuses and detractions (such as hee is rudely, and unjustly loaded withall) by *this unmannerly, and foule-mouth'd Dialogue-Broacher.*

Neverthelesse, if any learned, judicious, and modest Reader shall at any time note, or observe any passages in his Treatise, seeming to them repugnant to Orthodoxall Verity, ^b let them proceed soberly, substantially, and modestly, in propounding their exceptions; ^c *The Bishop is, and*

a Aug. de. Doctr. Christi. Sic Doctor bonam eligit vitam, ut etiam bonam non negligat famam.

b Aug. de. Trin. li. 3. In omnibus literis meis non solum pium-lectorem, sed etiam liberum correctorem desidero.

c Ib. Noli meas literas ex tua opinione vel contentione, sed ex divina lectione, vel inconcussa ratione corrigere.

ever will be ready (without giving the least offence) to yeeld them a just and reasonable satisfaction.

c Hieron ad Julian. Gloriz animal, & popularis auræ vile mancipium. But *rude, envious, and clamorous Carpers* (such as this Dialogue-Broacher is, and hath ever bin^c) are incompetent Iudges, in Questions and Controversies of this quality: for such Mens Tractates, and Pamphlets, containe nothing, but only that, which is Verball, Illiterate, and no wayes sufficient to discover or settle Truth. *The end* also of their writing is not Verity: *but* they study onely to flatter *an irregular Multitude*; which is adverse to Ecclesiasticall Regiment settled in our Church: and the *Leaders of this Anarchicall Sect*, by applying themselves to the humour of *these Profelytes*, gaine popular applause, ^d and likewise authority to make their own fancies, and traditions to be no lesse esteemed, than Divine Oracles.

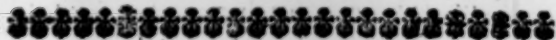
d Greg. Nazian. Orat. 8. de pace. Ex rebus novis, claritatem famæ venantur. Chrys. In Ioh. Ho. 65. Prava doctrina nihil aliud est, quam inanis gloriæ filia.

e Hieron. ad Nepotian. Nihil tam facile, quam vilem plebeculam, & indoctam concionem linguæ volubilitate

decipere, *quæ*, quicquid non intelligit, plus miratur. Id. e. Ruffin. li. 1. Quotidie in plateis fictus hæriolus stultorum nares verberat, & oborto scorpione dentes mordentium quatit: & miramur, si imperitorum libri lectorem inveniant.

For being wily as Serpents, they have by long and subtil experience observed, *that* impetuous speaking, clamorous inveighing, virulent declaiming prevaile more with that generation, than solid, materiall, and substantiall disputing. ^e Now this verball forme hath the *worthlesse penner* of this Dialogue observed, both in this, and in all other his *unlicensed Pamphlets*.

The



The Bishop of Ely his Positions, concerning the Old Sabbath Day, and the Lord's-Day, which are opposed by the Dialogue-Broacher.

Thesis 1^a. The Law of the fourth Commandement, concerning the religious observation of the Seventh Day Sabbath of every weeke, was not *purely morall, or of the Law of Nature*, like as were the other nine Commandements of the Decalogue.

This Position is confirmed by Demonstrative arguments, in the *Bishops Treatise of the Sabbath*, pag. 26. unto pag. 37.

Thesis 2^a. The Law of the fourth Commandement, concerning the Seventh Day Sabbath, was Legall, in respect of the speciall Day designed by the letter of that Commandement. *The same Law*, in respect of the literall Object thereof, is ceased under the Gospell, and obligeth not Christians to the religious observation thereof, as it did the Iewes in time of the Old Law.

This Position is confirmed by many weighty arguments, and by the Vnanimous testimony of the Ancient Fathers. Page 6. 7. 8. 148. 161. 276.

Thesis 3^a. The Christian Church, in the New Testament, hath received *no speciall or expresse divine precept*, in holy Scripture commanding the same.

same, to observe any one particular, or individuall day of every weeke, rather than another, for their Sabbath : *Neither* hath the Christian Church received any Divine mandate, to observe any day of the weeke, according to the rule of the fourth Commandement, pag. 189. 239.

Thesis 4^a. The observation of the L O R D's-day, is not grounded upon the particular Law of the fourth Commandement ; *But* onely upon the Equity of that Commandement, and upon the practice and example of the holy Apostles, and of the Primitive Church. And after such time as the Persecutions of the Christian Church by Infidels ceased ; Then godly Lawes and Canons were framed by Constantine the great, and by other succeeding Emperors, Theodosius, Valentinian, Arcadius, Leo, and Antoninus, and by Bishops in their Synods, for the religious observance of the L O R D's-day, pag. 109, 110. 135. 143. 189. 211.

Thesis 5^a. The Sabbath day of the fourth Commandement, and the L O R D's-day, both in holy Scripture, and in the writings of the godly Fathers, are made two distinct dayes of the weeke ; *Neither* was it the ordinary stile of the Fathers, and Primitive Church, to name the L O R D's-day the Sabbath-day, in a proper and literall sense, to wit, in such a sense as the Jewes stiled their Seventh day the Sabbath day, pag. 201, 202.

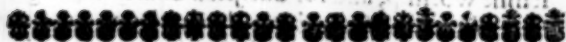
Thesis 6^a. There is no Divine Law extant in the old, or in the New Testament, prohibiting all secular labour, and all bodily exercise, and honest recreation, upon some part of the L O R D's-day, namely

namely at such time of the day, as the religious offices thereof are ended: *much lesse* is there found any divine Law, which maketh honest and sober recreation, in manner aforesaid, an enormous crime, equall to Murder, and to Adultery, *pag. 229. unto pag. 267.*

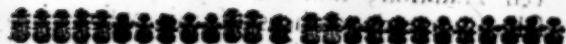
Thesis 7^l. The Sanctification of one particular day in seven, is neither any principle of the Law of nature, nor yet an immediate Conclusion of the same, neither is the same commanded by any written Evangelicall divine Law: nevertheless the same is consonant to the *Equity of the 4th Commandement of the Decalogue*; and besides, The religious observation of one day in seven, is a convenient time, for GOD's publique and solemne worship; and *the Christian Church in all ages, since the Apostles*, hath deputed one weekly Seventh-day, to the fore-said end: And therefore it is a thing just and reasonable, to continue the same observation, *pag. 91.*

Thesis 8^l. There is no expresse Commandement written in the New Testament, concerning the religious observation of the Sunday of every weeke, rather than of any other convenient day or time. Nevertheless, because the Christian Church *ever since the Apostles age*, hath beene accustomed to observe this weekly-day; and it is a received Tradition, that the holy Apostles themselves were the authors of this observation: and also the maine reason upon which this observation was first grounded (to wit, *the Resurrection of CHRIST*, upon the day, called the LORD'S-day,) is a just and weighty motive to induce Christian

stian people, to observe this day in the honour of
 CHRIST, and to testifie their rejoycing and
 thankfulnessse, for the benefit of our SAVIOUR'S
 Resurrection: Therefore *it is not expedient, decent,
 or agreeable to equity and good reason, so alter the long
 continued observation of this day, into any other
 new day or time,* pag. 152.



Incipit





Incipit PROLOGUS.

A. **B** Rother you are happily met.

B. And you Brother also.

A. I would I might spend an
houre or two with you in private con-
ference, in a point wherein I have of
late been not a little perplexed.

B. Why, what is the matter Brother ?

A. Have you not scene a late Treatise of
the Sabbath-day, published by an emi-
nent Antistes in this Church ?

B. Yes, I have both scene and perused it.

A. I pray you, what thinke you of it ?

B. I thinke it is a very dangerous Booke.

A. What meane you by that ?

B. I mean dangerous to the Authour, if it were
well examined, before competent judges.

A. How so, I pray you ?

B. Because it overthrowes the Doctrines of
the Church of England, in the point of
the Sabbath.

A. Pardon me, that seemes to mee impossible.

B. Why?

A. Because he saith expressly in the very title page of his booke : That it containeth a defence of the Orthodoxall Doctrine of the Church of England, against Sabbatarian Novelty. And therefore I am confident, he will looke to make that good.

B. Be not too confident, you know the Proverb; *Fronti rara fides*: The souleſt causes may have the faireſt pretences.

Ans. The substance of the precedent interlocutory babble is : The *Bishops Booke* is a dangerous booke, and that to himselfe, if it were examined before Competent judges : for contrary to the title of the booke, it overthrowes the Doctrine of the Church of England, in the point of the Sabbath.

Our answer to this accusation is, 1. that if we will rightly understand the quality of it, we must first of all define who are *Competent judges*. Now the holy Scripture, The Law of reason, and all prudent men require these properties following, to the Constitution of *Competent judges* : 1. *Lawfull authority* : 2. *Sufficient learning* and knowledge : 3. *Feare of God* : 4. *Wisedome* : 5. *Integrity* and love of Verity.

2 The *Bishops Treatise* of the Sabbath hath already

ready beene examined by judges qualified in manner aforesaid : *Namely, by the two most Reverend Arch-Bishops : by many Reverend Bishops : by the Honourable Court of High Commission : by many Reverend and learned Deanes : by many Doctors, and Professors of Theologie : by some of the learned Readers in Divinity, of both Vniversities : by Noble and Prudent Statesmen : by eminent Professors of both Laws, civill, and temporall : and the Kings Majesty himselfe, the Bishops Sovereigne Lord and Master, hath graciously accepted it : and if these before named, shall nor be esteemed competent judges ; Our desire is to be enformed by our Brother. B. who, in our Church or Kingdome, are competent judges : but especially let him resolve us, who shall be those competent Iudges, to whose sentence hee will submit the examination of his owne unlicensed pamphlets.*

3 *The Bishop hath not onely affirmed in the title page of his Treatise, that it containeth a Defence of the Orthodoxall Doctrine of the Church of England, &c. but he likewise hath confirmed the same by arguments and testimonies irrefragable. Therefore Brother. B. his proverbiall sentence, Fronti rara fides, is not ~~et mirra~~ mirra, for it admitteth an exception, to wit, credit ought at all times to bee given to the Frontispice of every booke, which confirmeth that which is contained in the same by weightie and effectuall arguments.*

Now the conclusion from the Premises is : The Bishops Booke can prove no dangerous Book, either to himselfe, or to any other, if it were duly examined, by lawfull and competent Iudges.

A. That is true you say. But yet I cannot
 be perswaded, that so great a Personage
 would so farre overshoot, as to give that
 advantage to those, whom he makes his
 adversaries. Nay, you know his Booke is
 dedicated to the *Arch-Bishop of Canterbury*,
 by whose direction, and that according to
 his *sacred Majesty* his command, he was set
 upon this work: both for the preventing of
 mischief, (as himselfe saith in his Epistle
 Dedicatory to the said *Arch-Bishop*) and to
 settle the Kings good Subjects, who have
 long time beene distracted about Sabbata-
 rian questions. Now if he maintaine not,
 but (as you say) overthrow the Doctrine
 of the Church of England, he will have
 small thanks from his *sacred Majesty* for
 his paines, who is the Defender of the Faith
 of the Church of England, and hath often
 solemnly protested, and that in his pub-
 like Declarations in print, that he will ne-
 ver suffer therein the least innovation. And
 what thanks then can hee expect from the
Arch-Bishop,

*Declaration about
 the Dissolving of
 the parliamt. And
 Declaration before
 the 39. Articles.*

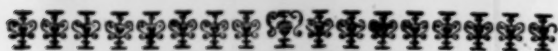
BP. trow you? *And* instead of preventing, he will pull on greater mischiefs. *And* in stead of settling the Kings good Subjects, he will fill their minds with greater distractions. *And* therefore Brother, in so saying you lay a heavy charge upon him. It is dangerous to charge a Person of that Dignity, and Esteeme in the world. Take heede therefore what you say. You know also, that he is a great Scholer, deeply learned, a Reverend Father of the Church, so as his judgment is taken abnost for an Oracle.

Ans. The summe of the former discourse is: That the Bishop can expect small thanks from the Arch-Bishop of Camerbury, to whom his Booke is dedicated, or from his Majesty, who will suffer no innovation in Religion, if he being of note for learning, and a Bishop of the Church, hath, in stead of settling the mindes of the Kings loving Subjects, distracted, or led them into error.

To this Verball discourse it is answered, that the Bishop hath already received approbation of his worke from his sacred Majesty: and as much thanks, and respect from the Lord's Grace of Canterbury, as a faithfull person can expect, or desire from a Superior: and continuing as he hath begun, he is in no danger to lose either his Majesties, or the Arch Bishops, or any other worthy Persons lawfull favour.

2 The Author (with thankfulness to God) protesteth, that He having bestowed above two hundred of his bookes, upon Persons (among which, many were) of great worth and quality, hath never as yet received so much as one check or affront from any one, since a three fold impression of the Book: And the Dialogue deviser is the first *Satan* (so far as the Bishop is hitherto informed) who hath fomed out his gall and venom against it: *Sed quamvis libraveris: accusationis suae hastas, & totis adversus nos viribus intorserit: credimus in Deo salvatore, quod scuto circumdabit veritas ejus, & cum Psalmista cantare poterimus: Sagitta parvulorum facta sunt sagittae eorum*; although he hath with all his might bent his Speare, and darted his Weapons against us, yet wee trust in God our Saviour, that the shield of verity shall protect us, so that we may say with the Psalmist; Their arrowes shall be as the arrowes of children. *Hier. adv. Ruffin. lib. I.*

3 The Treatise is so farre from distracting the Kings loving Subjects, which are of a loyall and peaceable disposition; that many intelligent persons, who have diligently read, and examined the same (having in former time been doubtfull,) are now settled in a firme resolution, never to bee distracted with *Sabbatarian fancies* any more.



A. You know what is said in a late *book* Communion Booke
Catec. expounded,
by Rev. allowed by Authority: *That the holy Fathers in God, the Bishops, are to be guides in Divinity, to the whole Clergie of inferiour Order, So as all Priests are to submit to their godly judgments in all matters appertaining to Religion. And the reason is given, because the Fathers of the Church now and alwayes do, in the great myſtery of godlineſſe, comprehend many things which the common people doe not: Yea, alſo ſome things which Miniſters of the inferiour Order doe not apprehend. So as it is expected of thoſe Holy Prelates, that we muſt lay our hand on our mouth when they ſpeake, and be altogether regulated by their profound dictats.*

B. I remember well the Booke, and I cannot but wonder, that thoſe paſſages were not expunged, with many others, when the Book was called in, and then the ſecond time publiſhed. You know we live in a learned age^a, and we deny the Popes *D* *infallibility,*

^a *a One, of whom it
may truly be ſpo-
ken. None ſo bold
as blinde Be-yards,
may live in a lear-
ned age.*

infallibility, or that it can convey it selfe, as from the head, and so confine it selfe within the Veines of the body of the Prelacy: Or that a Rotchet can confer this grace *Ex opere operato*. And beleieve me Brother, when we see such a Papall spirit begin to perk up in this our Church, is it not high time, throw you, to look about us? Shall we stumble at the Noone day, and in the Meridian of the Gospell close our eyes, and become the sworne Vassals of blinde Obedience^b? No, no: In this case therefore, were Goliath himselfe the Champion, I would by Gods grace try a fall with him.

^b Cusan. *Exercit. l. 6.* Obedientia irrationalis, est consummata obedientia, scilicet quando obeditur sine inquisitione rationis, sicut iumentum obedit domino suo.

Ans. If bold Bayard were armed with Davids spirit and fortitude, what Gyant were able to stand before him? But if his whole strength consisteth in wording and facing onely, *Quid prodest Simia, si videatur esse Leo*? What can it availe an Ape, to conceive himselfe to bee as strong as a Lion? But passing by this vaine ostentation, let us take the matter delivered by him, into examination.

^c Greg. Nazian. in *sentent.*

1 He censurcth a moderne Writer, for affirming, that the Bishops of the Church, are Guides to the inferiour Clergy, to direct them in matters of Religion.

2 He disputeth against this Position in manner following: *The Pope is not infallible; Ergo, the*

the Bishops being *Veines of the Body, whereof the Pope is Head*, cannot be Iudges or Guides, to instruct the inferiour Clergy.

3 He saith, that the Author, whom he opposeth, is guided with a *Papall spirit*.

Now this (as I conceive) is the Summe and marrow of the *Dialogaster* his argumentation.

In answer hereunto, the Bishop saith: *that* if this Objecter had intended to proceed in a right method of Disputation, he must first of all have stated the Question, and considered what *Judicial power* the Bishops of the Church of England challenge concerning regulating and deciding matters of Controversie, in Religion: *and* then he might have framed Arguments, made Inferences, and used his Invectives, and Declamations, and not before. But being bold and blinde, and not regarding and considering the Churches Tenet, concerning Episcopall power, he disputeth in a rude and *deriding* manner; rather *venting his malice against the Order of Bishops* (as Hereticks^c in ancient times were wont to do) than delivering any thing true, substantiall, or to the purpose.

1 The Question is, whether Bishops lawfully called and qualified, according to *the Apostles rule*, 1 Tim. 3. have any power of judicature, in matters belonging to Religion, or in questions Theologicall.

2 Whether they be *Veines of the Pope*, and guided by a *Papall spirit*, if they challenge or exercise any such power.

3 Whether they can have no such power, un-

^c Cyprian. l 3. Ep. 9. Hæc sunt initia Hæreticorum, & ortus atque conatus Schismaticorum, male cogitantium, ut sibi placeant, & præpositum superbo tumore contendant.

lesse they be endued with Divine Grace, *Ex opere operato*.

Now to these Questions, our Answer is:

1 That Bishops lawfully called, and qualified according to the Apostles Rule, *have a ministeriall and subordinate power*, and authority to determine Theologicall Controversies, *by the Rule of holy Scripture*, and *by the consentient Tradition* and testimony of the ancient and orthodoxall Catholike Church. For, *Timothy* and *Titus* being Bishops lawfully ordained^b, exercised such power in the Church^c: *The Bishops and Fathers* in the foure first generall Councils^d did the like. So likewise did *S. Cyprian*, *S. Augustine*, *S. Irenæus*, *S. Athanasius*, and all other orthodoxall Bishops in their times: *and the inferiour Clergie*, and other Christian people submitted themselves unto them.

b Euseb. hist. Eccl. l. 3. c. 4. Τιμος ος της ενεισημης παροικιας ιστηται αποστολος τω ουνο παρ' επιλογεναι ως και Τίτος των οντων κληρικων.

c Habiles & idonei, ad ecclesias quas hui (Apostoli) fundaverant, pascendas, regendasq; estimati fuerint. &c Hieron. c. Ruffin. li. 2. Vtrum recipi debet, Episcoporum relinquere iudicio. Iren. lib. 4. cap. 43. Iis qui in

Ecclesiis sunt Presbyteris oportet obaudire, quicumq; cum Episcopatus successione, charisima veritatis acceperunt. d Euseb. vit. Const. l. 3. c. 18. Quicquid in sanctis Episcoporum Conciliis decernitur, id universum divinæ voluntati debet attribui.

2 To enable Bishops to exercise this power of judicature, in such manner as they assume it, it is not necessary, that they be endowed with *miraculous inspiration*, as the Holy Apostles were: *but* they may attain ability to perform this by diligent study, and meditation of holy Scripture, and of the learned writings of the godly fathers, and by helps of good learning, and by the assistance of ordinary grace: *And* this appeareth by the Bishops in the Councils of *Nice*, *Constantinople*, *Ephesus*, and *Chalcedon*, and by *Irenæus*, *Cyprian*, *Ambrose*, *Augustine*,

Augustine, Athanasius, Hilarius, Cyrillus, &c.

Thirdly, The *Romane*^a Pontife claimeth a twofold power of judicature, in questions Theological: 1. *Such* an infallible, unerring, and binding power, as that no Church or Creature may appeale from his sentence or Tribunall in any case whatsoever. But the Bishops of the Church of England challenge no such power: *but* they maintaine, that the inferiour Clergie, or any other Christian people, upon waightrie and substantiall grounds of veritie, may dissent from their sentence^b. 2. *The* Pope groundeth the infallibility of his sentence, upon immediate divine inspiration, and because He is the supreme visible head of the universall Catholicke Church, succeeding Saint *Peter*, not only as a Bishop, but as an Apostle^c. *But* the Bishops in our Church, make not themselves *Apostles*, but are called to be Pastors of the Church, by ordinary meanes, and likewise they attaine ability of true and right judgement by ordinary helpes of learning, and by ordinary assistance of divine Grace.

a Jacob. *de Grass. Decis. Aur. part. 1. li. 2.* Omnia agit, disponit & judicat, prout sibi placet, &c. Apud eum est pro ratione voluntas, & quod ei placet, vigorem habet legis. *Baron. Annal. An. 373. n. 21. Bessus. de sign. Eccles. li. 5. ca. 9. Greg. Val. in Tho. 10. 3. disp. 1. q. 1. punct. 7.*
b August. *de unit. Eccles. cap. 10.* Nec catholicis episcopis consentiendum est, sibi forte falluntur ut contra canonicas scripturas aliquid sentiant. *Id. de perp. sev. sanct. ca. 21.* Neminem velim sic amplecti mea omnia, ut me sequatur, nisi in eis quibus me non errare perspexerit.

c Apud *Gratian. dist. 19.* Sic omnes sanctiones Apostolicæ sedis accipiendæ sunt, tanquam ipsius divina voce Petri firmatæ. *Aug. Triumph. Sum. de pot. Eccles. q. 6. ar. 1.* Sententia Papæ, & sententia Dei est una. *Id. quest. 18. ar. 4.* Papa quantum ad cognitionem gratuitam revelatam, est major Angelis. *Greuter. def. Bellar. 10. 1. ca. 1. Id.* Solum pro verbo Dei veneramus & suscipimus, quod nobis Pontifex ex cathedra Petri, tanquam supremus Christianorum magister, omniumq; controversiarum iudex, definiendo proponit. *Gulielm. Rubeo. 4. dist. 19. qu. 2.* Papa Christi vicarius, habet tantam potestatem in spiritualibus, quantum habuit Christus, non ut Deus, sed ut homo verus.

Now if it shall be objected, that the inferiour Clergie, and many other good Christians, may equall Bishops, and sometimes exceed them in

Learning, Piety, Vertue, and therefore Bishops may not be judges of the inferiour Clergie.

Our Answer is, 1. *That* by the lawes of our kingdome, and the Canons of our Church, many learned Persons are appointed to be Assistants unto Bishops; and in our *Nationall Synods* (in which all waighy matters concerning Religion are determined) nothing is or may bee concluded, *but* by the common Vote and consent of the *Major part of the Convocation, which* consisteth of many other learned Divines, besides Bishops.

Secondly, to the end that order may bee observed, discord prevented, and Heresies condemned; it is necessary, that there bee a power of judicature, in some able and worthy persons: and our State walking in the way of *pious Antiquity*^a, hath settled this power *in the Bishops of our Church*: for if it shall bee left free, to every singular, and private person, to frame a rule of faith, and to judge and determine matters of Religion, and Theologicall questions and Controversies, by his owne private skill and spirit, *it* will then be consequent, that there shall bee no common Ecclesiasticall rule of faith to settle unity in Religion, *but* the people of the land will be divided into as many Sects and factions, as themselves please^b: and a greater confusion must be among

a. Cyprian. *Epist.* 27. Inde per temporum & successionum vices, episcoporum ordinatio, & Ecclesie ratio decurrit, ut Ecclesia super episcopos constitutur, & omnis actus ecclesie, per eosdem præpositos gubernetur. Aug. *Epist.* 86. Episcopo tuo noli resistere, & quod ipse facit, sine ullo scrupulo, vel disceptatione, sectare. Hieron. *ad Nepotian.* Eisto subiectus pontifici tuo, & quasi anime parentem suscipe. *Id. ad Luciferian.* Ecclesie salus in summa sacerdotis dignitate pendet: cui si non exors quædam, & ab omnibus emineas detur potestas, tot in Ecclesiis efficiuntur schismata, quot sacerdotes.

b. Cyprian. *li. 1. ep. 2.* Neque aliunde hæreses abortiuntur, aut nata sunt schismata, quam inde, quod sacerdoti non obtemperatur: Nec unus in Ecclesia ad tempus sacerdos, & ad tempus index vice Christi cogitatur, cui secundum magisteria divina obtemperaret fraternitas universa. *Idem. li. 4. ep. 9.* Unde schismata & hæreses abortiuntur, nisi dum episcopus qui unus est, & ecclesie præest, superba quorundam præsumptione contemnitur, & homo dignatione Dei honoratus ab indignis hominibus iudicatur?

Christians,

Christians, than there was in old time, among Pagans and Infidels.

Lastly, it appeareth by the forme of making and consecrating Bishops, Priests, and Deacons, authorized in this kingdome, that the inferiour Clergy are obliged to submit themselves, to the Bishop, being their Ordinary, and to whom the charge and government is committed over them.

The words of the booke of Ordination, are these which follow :

B I S H O P.

Will you reverently obey your Ordinary, and other chiefe Ministers, unto whom the government and charge is committed over you, following with a glad minde and will, their godly admonitions, and submitting your selves to their godly judgements ?

Answer :

I will so doe, the Lord being my helper.

Having thus farre proceeded in declaring both the quality of *Episcopall authority*, in judging the inferiour Clergie; and also how necessary it is, for preservation of verity and unity in Religion, that this authority be respected and maintained: In the next place we will examine the waight of the *Dialogaster's* objections.

Object. 1. *If Bishops are to be guides to the inferiour Clergie, in matters of Religion: then the inferiour Clergie, must lay their hands on their mouth; and be altogether regulated by their Dictates. But this is unreasonable, &c.*

Ansiv. No such thing will follow: for although the inferiour Clergie are to be guided by the
the

the Bishops in matters of Religion, so farre as the Bishops instruct them, according to the common rule of faith collected out of *Holy Scripture*, and confirmed by the Vote of *Primitive Antiquity*, and which is approved and ratified by the Church, whereof they are members: yet they are not absolutely or altogether to be directed by the Bishops; for they have liberty to dissent, if by waighy and substantiall arguments they shall be able to demonstrate, that the Bishops determination, or doctrine is repugnant to Orthodoxall Verity^a.

^a Aug. ep. 18. Contra Cyprianum aliquam opinionem, ubi quod videndum fuit, fortasse non vidit, sentiat quisque quod libet, tantum contra Apostolicam manifestissimam fidem nemo sentiat. *Id. de Trin. li. 3. Proem.* In omnibus literis meis, non solum pium lectorem, sed etiam liberum correctorem desidero, &c.

^b Causare Gratiam ex opere operato, idem est, atque eam causare in omni suscipiente sufficienter disposito, non per modum meriti, sed prout consideratur secundum entitatem suam, quatenus habet rationem entis quodammodo naturaliter operantis. *Coe-nick. Cabrera. Gregor. Valenti. Hosium. Bosium, &c.*

But now againe on the contrary, if any of the inferiour Clergie proceed (as the *Dialogaster* hath done,) and be able to produce nothing waighy, effectuell, firme, or solid, but that which is meerely schismaticall, declamatory, and verball: Then there is just cause, that the inferiour Clergie, in due obedience, should submit themselves to Episcopall sounder judgement.

Obj. 2. *A Bishops Rotchet cannot conferre Grace, ex opere operato: Ergo, The inferiour Clergie are not bound to submit themselves to the Bishops judgement, &c.*

Ans. The ground of this objection is apparently false: for if inferiours are not bound to submit themselves to the judgement of any, but of such onely as have received extraordinary grace *ex opere operato*^b, Then it will be consequent, that *Parochians* are not obliged to submit themselves to the instruction of their godly and lawfull Pastors: Neither are Children bound to submit themselves to their Parents directions, be-
cause

cause holy order, and paternity conferre not extraordinary grace to Priests, or to Parents, *ex opere operato*, to instruct their Parochians, or their Children, as the Holy Prophets and Apostles instructed the Church, to wit, by a miraculous power of inspiration.

Object. 3. *Bishops have not such infallibility as the Pope challengeth: for we deny the Popes infallibility, or that it can convey it selfe as from the Head, and confine it selfe within the Veines of the body of the Prelacy. Ergo the inferiour Clergy are not bound to submit themselves to the Bishops judgement.*

Ans. 1. If none may instruct and guide others in matters of Religion, but they onely, which have such infallibility, as the Pope claimeth ^a, and is conveyed from him as the head, into them as Veines: Then neither Saint Augustine, nor any other of the Fathers, nor any other man since the Apostles, might guide and instruct others in matters of Religion: for none of these had such infallibility, as the Pope challengeth, &c.

Secondly, If none may be guides to others in things Divine and Religious, but such only as have the same infallibility which the Pope claimeth: How comes it to passe, that the Author of this Dialogue, having neither extraordinary wit nor wealth of learning, presumeth to make himselfe a Judge ^b, and Instructor of others, not only in his owne Cure, but of all men, learned, and unlearned in the kingdome ^c: and if any man vary (as all Wise men doe) from his placits contained in cer-

^a Aug. Triumph. Sum. de potest. Eccl. q. 6 ar. 1. Nul-
lus potest appellare
à Papa ad Deum,
quia una sententia
est, & una Curia
Dei & Papæ.

^b H. B. Triall of
privat devot. Pref.
I beare, alas, poor
Burto be in crackes:
discontentment, or
hope of preferment
have embarked him
in this perilsome ad-
venture: What
shall I say? Am I
crackt? Where-
with? N. I am
sure, either with too
much I amine: (as
Festus charged
Paul) or too much
living: And if I
am mad, I am not
the first.

^c Cyprian. ad Tu-
balian. Novatianus
simiarum more,
quæ cum homines
non sint, homines
imitantur, vult ec-
clesiæ catholicæ
authoritatem ven-
dicare, quando ip-
se in ecclesiâ non
sit.

d'Hier. Apola. Ruff.
Quicquid te offen-
derit, quavis sim-
plex, quavis in-
noxius sit ilico
fier criminofus.

e Plea To the Ap-
peale. pag. 5. The
Puritan ſtick not
to caſt him (1).
Wh. in the earth
with, Youe died
backe.

f. c. eul. e. Her-
mog. Maledicere
ſinguli, officium
bonæ conſcientiæ
judicæ.

g. Greg. Nazian.
Apolo. fugæ: ſtul-
te t. mereque faci-
unt, qui priuſquam
ipſi ſatis doctrina
inſtructi ſunt, alio-
rum ſe magiſtros
proſtitentur, Figli-
namq; (ut vulgo
dici ſolet) in dolio
diſcant.

taine irregular, and unlicenſed Pamphlets. *Hee*
forth-with ſigmatizeth them ^d in print, threat-
neth to publiſh Books in Latine againſt them, *He*
turnes White into Blacke ^e, *He caſteth durt in their*
faces, ^f *and flings about with his heeles, like a net-*
led lade.

Now what partiality is this, *to make the Reve-*
rend, and learned Biſhops of the Church, *Veines of*
the Pope, becauſe they by lawfull authority guide
and inſtruct the Clergie, ſubject to their Epiſco-
pall jurisdiction: *and* in the meane time that this
Scripturient, having received no authority from
God or men, and being deſtitute of all abilities
for ſo great a worke; ſhould conſtitute himſelfe a
Iudge Paramount, even in the moſt profound; and
obſcure queſtions of Theologie &c.



A. Brother, ſuch a reſolution had need
have a good ground to ſtand upon: and
being a matter of ſuch moment, it requires
our beſt zeale & ſtrength, eſpecially to vin-
dicate the *Doctrine of our Reverend Mother*
the Church of England, which wee have
ſuck'd from her purer Breasts, nor one-
ly ſo, but to vindicate her name from re-
proach: for if it be ſo as you have ſaid, that
the Doctrine of our Church is by that
book overthrowne, then conſequently (as I
conceive)

conceive) she must deeply suffer, and be wounded through the sides of those, whom he so often in his Book brandeth with the odious name of *Novell Sabbatarians*.

B. Brother, you conceite aright; for in truth, all those Calumnious, and odious Termes which he gives to those, whose opinions (except *Brabournes* only) he impugneth in his Treatise; as *venomous Serpents, Noyesome Tares, Pestilent weedes, and Uncleane Beasts* (termes to bee abhorred of all true Christians) and in a word *Novell Sabbatarians*, they all result upon our deare Mother the Church of England ^c. For who ^{c With her and all.} are the most of those, or rather all, whom he thus stigmatizeth? are they not, or were they not in their time, the true-bred Children of the Church of Engl. all unanimously professing, and maintaining her Orthodox Doctrines? Can therefore the Mother be free, when her pious Sons are so traduced and reproached, and that for defending those very doctrines, which by her means they sucked from the breasts of both the Testaments:

A. That must needs follow, I confesse.

Ans. In the former declamatory passage, these particulars following are to be observed.

a August. Serw. in Mont. l. 2. c. 3. Qui vult videri quod non est, hypocrita est. *Id. in Psalm. 103.* Paries dealbatus hypocrisis, & simulatio: paries dealbatus, foris est: storium, intus lutum. *Id. d. civ. D. lib. 2.* Malignitas Demoniū, nisi alibi se transfigeret in Angelū Lucis, non implet negotium deceptionis.

b Reade this Authors Treatise, intitled, Christs Confession, and complaint, pag. 30 and pag. 59. In which he condemneth Episcopall government, saying, It is prohibited by Christ, Luc. 22. 24.

c 1 Pet. 5. 3. Mat. 20. 25. 2 Tim. 3. 3, 4. And he applies S. Pauls Text, Col. 2. 23. to the Ceremonies of the Church, pag. 60. They look so little, but the silencing of such as stumble at their Ceremonies and Hierarchie. To defend the injunctions of men and their unprofitable Hierarchie. Plea. Such kinde of Ministers are not wanting to helpe forward the re-erecting of the Romish Baal in our Land, had they but a young Manasses to restore the Altars and Groves which good King Ezekiah his Father had pulled downe.

1 The *hypocrisie* ^a of this Declamitant, who professeth himselfe an obedient Sonne to his deare and reverend Mother, the Church of *England*: whereas in the precedent Section, he most contemptuously disgraceth *Episcopall Authority* ordain'd by the holy Apostles, and established in the Church of *England* ever since the reformation; accounting the *Prelates* (if they exercise that power of judicature w^{ch} the Church of *England* approveth, as being descended from Primitive and Apostolicall Ordination) *Vines* of the *Pope*. And more than so, This Dialogue-broacher ^b in other Pamphlets declares himselfe to be an adversary to the Ecclesiasticall policy, Rites, Ceremonies, and Canons of our present Church: and scarce any professed Schismatick of later dayes hath intreated conformable perions of good quality with more despitefull abuses, than this hypocrite (who stileth himselfe an obedient Sonne of his Mother the Church) hath done.

2 This Dialogist falsely accuseth his Adversary, in laying to his charge, that he hath stigmatized all such as dissent from him in the Question of the Sabbath, *Venomous Serpents, noisome Tares, pestilent Weeds, anduncleane Beasts*: for it is apparent *ex Pagina secunda* of the *Epistle Dedicatory*, that

that the Hereticks are applied to notorious Hereticks, malicious Schismaticks, prophane Hypocrites, and proud disturbers of the peace and unity of the Church. The Bishops words are; *This being the condition of the Church militant, it cannot be otherwise, but that in all ages there shall be found among those which professe Christ, not only such as are vertuous and sound in faith, but also men of corrupt minds, and reprobate, concerning the faith: Venomous Serpents, noisome Tares, pestilent Weeds, and unclean beasts. Our Saviours owne prediction was, There shall arise false Prophets; &c. S. Paul; Oportet Hareses esse, &c.*

“ 3. Another branch of Br. B. his Declamation, is: The Bishop in his booke brandeth those whose opinions he impugnerh, with the odious name of *Novell Sabbatharians*.

“ Our answer is: 1. The Bishop in his Treatise brandeth not all such as dissent from him in his Tenet of the Sab. &c. with that name: neither brandeth he any the Jewish, because they teach Christian people to observe the Lord's-day religiously, and to spend the same in the performance of holy and spirituall duties, so far as is necessary for their godly edification, and in such manner as the Canon and Precept of the Christian Church hath enjoyned: for he holdeth this to be a necessary duty obliging al good Christians.

“ 2 He giveth this Title and Name very justly to all those, who proudly and peremptoriily maintaine the maine Principles and Positions; upon which Sabbatharian Hereticks in ancient

c Hieron. apolog. e. Russ. Tu nimium suspiciosus & querulus, qui dicta in Hæreticos, ad tuam refers contumeliam.

d Idem e. Luciferian. Non solum in Ecclesia morantur oves, nec munda tantum aves volitant. sed frumentum in agro seritur, & internitentia culta Lappæq; & tribuli & steriles dominantur avenz.

“and in moderne times have grounded their error, touching the necessary observation of the old legall Sabbath.

“The Reader shall finde these Principles and Positions peremptorily taught for divine truth (by those Teachers whose opinions the Bishop impugneth) layed downe in his Treatise, Page 20. &c.

“The observation of the Seventh day, and also the precisereisting from worldly affaires, is morall, neither is there any thing in the fourth Commandement that might intimate it to be Ceremoniall.

“The 4th Commandement can be no more partly morall, & partly Ceremoniall, than the same living creature can be partly a Man, and partly a beast.

“The fourth Commandement is part of the Law of Nature, and thus part of the image of God, and is no more capable of a Ceremony, than God himselfe.

“The fourth Commandement, in every part thereof, as it is contained in the Decalogue, is morall, and of the Law of Nature.

“The Decalogue being the same with the Law of Nature, is one, and the same for ever: it followeth necessarily, that the Sabbath being a part of that Decalogue, is to remaine for ever.

“The observation of the seventh day is of the Law of Nature: it was established before Christ was promised, and therefore it is not ceremoniall, but of the Law of nature, and perpetuall.

“The Summe and substance of the former Positions is: The fourth Commandement of the Decalogue, is purely, intirely, and totally morall; it is a Precept of the Law of Nature, and
“of

"of the same quality, both for morality and per-
 "petuity with other Commandements of the
 "Law of Nature, neither was there any thing Ce-
 "remoniall in it.

"Now the judicious Reader will presently
 "observe, that the *Sabbatarian Heresie*, concerning
 "the perpetuall observation of the old Legall
 "Sab. is a necessary and undeniable Conclusion,
 "issuing out of the former Positions.

"For every Law or Precept, purely, intirely,
 "and totally morall, is perpetuall and unchange-
 "able: the same must be intirely observed; and
 "if nothing *positive or Ceremoniall* be found therein,
 "then no branch or member thereof can cease or
 "be omitted.

"But the keeping holy of the *Seventh day Sab-*
 "*bath*, namely Saturday, was a maine part of the
 "fourth Commandment; for it was the Subject
 "or materiall Object of that Commandement,
 "literally, expressely, and positively specified
 "and commanded by God Almighty in the De-
 "calogue.

"Therefore from the Premises it will be con-
 "sequent, that the *Seventh day Sabbath*, being
 "Saturday, must be kept holy untill the end of
 "the world.

"The first Proposition is confirmed in manner
 "following.

"*The prime, speciall, and expresse materiall Ob-*
 "*ject of every Law, is a substantiall part of that Law*:
 "and it is of the same kinde and quality with the
 "Law it selfe: and therefore if the Law be intire-
 "ly and naturally morall, then the expresse and
 "speciall

“speciall object of the same, is of the same quality.

“For example, in the fifth Commandement of the Decalogue, *Honour thy father and thy mother, &c.* Naturall Parents are the prime, speciall, and expresse Object of that Law: therefore although other Objects may be added, as *honour the King; give honour to Presbyters* that rule well; *honour Masters, &c.* Yet naturall Father and Mother being named, expressed, and specified in the Commandement, remaine indelible, because they are the prime Object thereof.

“In like manner, if the fourth Commandement were naturall and intirely morall, like unto the fifth: then the particular day expressed and described therein, namely Saturday, must be observed, although the Apostles and Christian Church might adde the Lord’s-day and some other Festivals, for the enlarging of the service of Christ.

“4 The Bishop also in his Treatise, 235. &c. 249. &c. hath observed certaine desperate passages in those mens Sermons and Tractates, whom he stileth *Novell Sabbatarians*: to wit,
 “*To doe any servile worke or businesse upon the Lord’s-day, is as great a sinne, as to kill a man, or to commit adultery.*

“*To throw a Bowle on the Sabbath-day, is as great a sinne, as to kill a man: And to make a Feast or Wedding-dinner on the Lord’s-day, is as great a sin, as for a father to take a knife and cut his childes throat.*

“To

"To ring more Bells than one upon the Lord's-day
 "to call the People to Church, is as great a sin as to
 "commit murder.

"In Harvest time, though the Corne be in danger,
 "yet better were it for us that it should rot on the
 "ground, than for us by carrying it in with the breach
 "of the Sabbath, to treasure up unto our selves wrath,
 " &c.

"It is not lawfull for people to go out of their houses
 "to walke in the fields.

"These former Dictates are borrowed from
 "the old Pharisees, and the moderne Authors
 "who have revived and maintained them, comply
 "herein with *Sabbatarian Hereticks*.

"Thus to satisfie my judicious Reader, I have
 "delivered the reasons inducing me to stile certain
 "new Scripturients and Predicants, whose
 "opinions I impugned, *Novell Sabbatarians*: and
 "if *Br. B.* and his Allies are offended, and hold
 "this Title odious, let them right themselves;
 "not by raging, and thrusting out rayling and li-
 "bellous Pamphlets, marching up and downe in blew
 "jackets: but by renouncing and recanting those
 "scandalous Positions, which are apt to im-
 "pion Christian People with Judaical and *Sabbatarian*
 "heresie.

5 Those persons which the Bishop intended,
 when he used that terme of *Novell Sabbatizers*,
 were so far from being the true bred children of
 the Church of England, that they were either in
 heart, or in open profession adheres to the *Presby-*
terian Policy; and they sucked not their Doctrine
 of the Sabbath from the breasts of both the Te-

staments, *but* partly from the corrupt Fountaines of Ancient Heretickes, *and* partly out of the broken Cesternes of their owne private fancies.



^a If Br. Aſetus had ſaid clearly, and left out the word moſt, he had ſaid more, than he could have made good.

B. The Doctrine of the Church of England, concerning the Sabbath, is *moſt clearly* ^a, and fully ſet forth in the Booke of Homilies: which Booke the 35. Article (to which all we Miniſters doe ſubſcribe) doth commend, as containing *A* godly and wholeſome Doctrine, and neceſſary for theſe times, *and* therefore judged to be read in Churches, by the Miniſters diligently, and diſtinctly, that they may be underſtood of the People.

^b Testul. d. præſcript. ca. 17. Tan-
tum veritati ob-
ſtrepit aduker ſen-
ſus, quantum &
corruptor ſtilus.

Anſw. The Homily ſetteth forth the Doctrine of the Church of England, *if the words and ſen-
tences thereof, be rightly expounded*: to wit, according to the rule of the Scripture, the common vote and conſentient testimony of the Orthodox-
all Catholike Church of Chriſt in all ages, and the precedent and ſubſequent Lawes, Statutes, and Canons of the kingdome and Church of Eng-
land. But if the words and ſentences thereof be not *rightly expounded* ^b, according to the fore-
ſaid rules, but according to mens private interpretation,

tation, then the same may bee a meanes, to lead people into error: for so it fareth sometimes even with holy Scripture it selfe ^c.

2 Some passages in the Homily are *ambiguous*. Therefore the doctrine of the Church of England is not *most clearely* set forth in the same.

The Antecedent is proved by these Instances.

The Homily saith: *As for the time which Almighty God hath appointed his people to assemble together solemnly, it doth appeare by the fourth Commandement of God, Remember thou keepe holy the Sabbath day. Upon which day, it is plaine in the Acts of the Apostles, ca. 13. the people accustomably resorted together, and heard diligently the Law, and the Prophets read among them.*

c Hieron. *Com. in Eph. 1.* Interpretatione perversa, ex Evangelio Domini fit Evangelium hominis, & quod pejus est, Diaboli. *Id. c. Lucifer.* Nec sibi blandiantur, si de scripturarum capitalis videntur sibi affirmare quod dicunt, cum & diabolus de scripturis aliqua sit locus: & scripturæ non in loquendo consistunt, sed in intelligendo.

In this passage the Homily might seeme, to those who maintaine the Saturday Sabbath, to make that day, a weekly festivall: because the Apostles, upon that day, even after Christs Ascension, entered into Synagogues, and did there performe Christian religious offices, *Act. 13. 14, 44. and Chap. 17. 2.*

It followeth in the Homily: *God doth not blinde Christians so straightly to observe the utter Ceremonies of the Sabbath, in forbearing of work and labour in time of great necessity.*

In this passage the Homily hath not clearely, and explicately declared. 1. How farre forth the Sabbath of the fourth Commandement was Ceremoniall. 2. What kinde of worke, and labour in particular, Christians may lawfully use upon the Holy day.

Br. B. pag. 22. Will admit no work or labour

2 *Waiæus de ab.* upon the Sunday, but such only as is of absolute necessity, as in time of *Scar-fire, invasion of enemies, &c.* But the Ancient Imperiall lawes permitted sundry workes of lesse necessity than the former upon the Sunday, *pag. 219.* and grave Divines, as *Calvin, Bucer, Beza, &c.* approve the same.³

pag. 179 Non autem improbare quod post concilium Arelatenſe, Conſtantinus in ſiſ conſtitutionibus, tempore pluvio, aut alio neceſſitate caſu, permittit ut meſſes, aut vindemia, etiam die Dominico colligantur. Quia ſcilicet ſa- tis propriæ ſolatio, licuit Diſcipulis ſabbato ariſtas vellere: Cur non liceat in tali caſu ad pulſionem & præventionem famis communis, terram coſerere, & meſſem aut vin- demiam ſalvare? *Bez in Cantic. Ho. 30.* Ut autem Chriſtiani, eo die a ſuis quotidianis laboribus abſtinerent, præter id temporis quod in oratu ponebatur: *Id neq; illis Apoſtolicis temporibus mandatum, neq; prius fuit imperatum, quam id ab Imperatori- bus Chriſtianiſ, neq; à rerum ſanctarum meditatione abſtraheretur, neq; ita præ- ciſe ſancitum eſt.*

It ſeemes therefore, that the Homily hath not moſt clearly, and fully declared all things neceſſary to be knowne, touching this queſtion.

Again, the Homily ſaith: *Whatſoever is found in the fourth Commandement, appertaining to the Law of Nature, as a thing moſt godly, moſt juſt, and needfull for the ſetting forth of God's glory, it ought to be retained of all good Chriſtians.*

Out of the former words it may be collected, that nothing in the fourth Commandement is ſimply morall, and of the Law of Nature, but that which is moſt godly, moſt juſt, and neceſſary for the ſetting forth of Gods glory: And if this be the ſence of the Homily (as no doubt it is) then the fourth Commandement is not in force according to the letter, but only according to the equity and Analogie thereof.

Laſtly the Homily ſaith: *God hath given expreſſe charge to all men, that upon the Sabbath Day, which is now our Sunday, they ſhould ceaſe from all weekly,*

weekly, and worke-day labour : and God doth command the observation of this Holy day: and we must be careful to keep the Sabbath day, which is the Sunday.

Out of the former passage, these questions arise. 1. What the Homily intendeth, in saying, *God hath given expresse charge &c. and God hath commanded; &c.* Whether God hath immediately, by any Divine Law, expressly commanded the Observation of Sunday ? and in what Texts of Scripture this Law and Commandement, touching Sunday, is to be found ? Or whether the meaning of the Homily is not, that God hath thus commanded Christians, by a mediate or ministerial Law, and precept of his Church.

It may bee questioned likewise, in what sense the Homily stileth the Sunday, *the Sabbath day* : whether in a proper and literall sense, according to the stile of the old Law : or in a mysticall and analogicall sense, as Christ is called our Pascheover, 1 Cor. 5. 7.

Now from the precedent observations, it is consequent, that the Doctrine of the Church of England is not most clearly, or so plainly and expressly set forth in the Homily, as this Objector pretendeth when he saith, pag. 13. *The words of the Homily, as you have heard, and every one may plainly see, are so expresse, cleare, and full, that they cannot possibly admit the least ambiguity.*

Reasons to the contrary. 1. *Evidens censeri solet illud, quod ita sufficienter movet intellectum, ut in libera hominis potestate non sit dissentire* : That onely is to be reputed cleare and evident, which in such sort affecteth the understanding, that it is

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not in the free power of an intelligent Person to dissent from it. But this definition, of cleare and evident, cannot bee applyed to the words of the Homily, for the reasons before delivered.

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But the words of the Homily, concerning the Sabbath, which this Objector produceth, doe neither force the understanding of every intelligent Reader to yeeld assent to Br. B. *his Exposition*: and unlesse wee expound them otherwise, than the words seeme to sound, we shall fall into many absurdities.

Ergo. It is false, which the Objector delivereth, to wit, *The words of the Homily are so expresse, cleare, and plainly delivered, as that they cannot admit the least Question or Ambiguity.*



B. The Homily of the time and place of prayer, part first, sheweth, That our Lord's Day is grounded upon the fourth Commandement of the Decalogue, in these words: *Whatsoever is contained in the Commandement appertaining to the Law of Nature, as a thing most godly, most just and needefull for*

for the setting forth of Gods glory, it ought to be retained and kept of all good Christian people : and therefore by this Commandement we ought to have a time, as one day in the weeke, wherein we ought to rest, yea from our lawfull, and needfull workes.

For like as it appeareth by this Commandement, that no man in the sixe dayes, ought to be slothfull, or idle, but diligently to labour in that state wherein God hath set him : even so G o d hath given expresse charge to all men, that upon the Sabbath day, which is now our Sunday, they should cease from all weekly and worke day labour ; to the intent, that like as God Himselfe wrought sixe dayes, and rested the Seventh, and blessed, and sanctified, and consecrated it to quietnesse, and rest from labour ; even so Gods obedient People should use the Sunday holily, and rest from their common and daily businesse, and also give themselves wholly to heavenly exercises of Gods true Religion and Service.

So that God doth not onely command the Observation of this Holy Day, but also by his own example doth stir and provoke

aments, but partly from the corrupt Fountaines of Ancient Heretickes, and partly out of the broken Cesternes of their owne private fancies.



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Ans^w. The Homily setteth forth the Doctrine of the Church of England, *if the words and sentences thereof, be rightly expounded*: to wit, according to the rule of the Scripture, the common vote and consentient testimony of the Orthodoxall Catholike Church of Christ in all ages, and the precedent and subsequent Lawes, Statutes, and Canons of the kingdome and Church of England. But if the words and sentences thereof be not *rightly expounded*^b, according to the fore-said rules, but according to mens private interpretation,

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It seemes therefore, that the Homily hath not most clearely, and fully declared all things necessary to be knowne, touching this question.

Again, the Homily saith: *Whatsoever is found in the fourth Commandement, appertaining to the Law of Nature, as a thing most godly, most just, and needfull for the setting forth of God's glory, it ought to be retained of all good Christians.*

Out of the former words it may be collected, that nothing in the fourth Commandement is simply morall, and of the Law of Nature, but that which is most godly, most just, and necessary for the setting forth of Gods glory: And if this be the sence of the Homily (as no doubt it is) then the fourth Commandement is not in force according to the letter, but only according to the equity and Analogie thereof.

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for the setting forth of Gods glory, it ought to be retained and kept of all good Christian people : and therefore by this Commandement we ought to have a time, as one day in the weeke, wherein we ought to rest, yea from our lawfull, and needfull workes.

For like as it appeareth by this Commandement, that no man in the sixe dayes, ought to be slothfull, or idle, but diligently to labour in that state wherein God hath set him : even so G o d hath given expresse charge to all men, that upon the Sabbath day, which is now our Sunday, they should cease from all weekly and worke day labour ; to the intent, that like as God Himselfe wrought sixe dayes, and rested the Seventh, and blessed, and sanctified, and consecrated it to quietnesse, and rest from labour ; even so Gods obedient People should use the Sunday holily, and rest from their common and daily businesse, and also give themselves wholly to heavenly exercises of Gods true Religion and Service.

So that God doth not onely command the Observation of this Holy Day, but also by his own example doth stir and provoke

us to the diligent keeping of the same. Good natural children wil not only becom obedient to the Commandment of their Parents, but also have a diligent eye to their doings, and gladly follow the same: So if we will bee the children of our Heavenly Father, wee must be carefull to keepe the Christian Sabbath Day, which is the Sunday, not only for that it is God's expresse Commandement, but also to declare our selves to bee loving children in following the example of our Gracious Lord and Father.

Againe thus it may plainly appeare, that God's will and Commandement was to have a solemne time, and standing day in the week, wherein the People should come together, and have in remembrance his wonderfull benefits, and to render Him thanks for them, as appertaineth to loving, kind and obedient People. *This example and Commandement of God the godly Christian people began to follow immediately after the Ascension of our Lord Christ, &c. So the Homily, and much more,* whence we plainly observe these conclusions.

1 That

1 That all Christians ought, and are bound in conscience of the fourth Commandement, to keep the Lord's-day holily.

2 That by the force of the fourth Commandement, one day in seven is perpetually to be kept holy.

3 That the keeping of the Lord's-day is grounded upon, and commanded in the fourth Commandement, and so is not of humane institution.

4 That the Lord's-day is, and may be called our Christian Sabbath-day, therefore it is not lewisch to call it so.

5 That this Day is wholly to be spent in holy rest and duties of sanctification; and therefore no part of it to be spent in vaine pleasures, and prophane pastimes.

Now the Author of the Treatise doth overthrow all these conclusions: for page 23. his words are: *This Position (to wit, that the fourth Commandement is properly and perpetually morall, and is for quality and obligation equall to the other nine Commandements, which for many yeares hath raigned in Pamphlets, Pulpits, and Conventicles; and is entertained as an Oracle, by all such as ei-*

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ther openly professe, or doe leane towards the disciplinarian faction) is destitute of truth.

These are his words : *which* comparing with the words of the Homily of our Church already cited, are found quite contrary. For the Homily saith : *I hat the fourth Commandment is a Law of Nature*, and ought to be retained and kept of all good Christians, in as much as it commandeth one day of the Weeke for rest : and God hath given an expresse charge to all Men, that the Sabbath-day, which is our Sunday, should be spent wholly in heavenly exercises of God's true Religion and Service.

Ans. The Summe of the former accusation is, *That the Bishop in his Treatise overthroweth the Doctrine of the Church of England in the point of the Sabbath : For his Doctrine is repugnant to the Homily, &c. which teacheth that the fourth Commandment is of the Law of Nature, &c. and that all Christians ought to keep it holily: and one day in seven is perpetually to be kept holy : the keeping of the Lord's-day is commanded by the 4th Commandment : The Lord's-day may be called the Christian Sabbath-day. Lastly, the Lord's-day ought wholly to be spent in holy rest, and duties of sanctification.* Now

Now the Bishop (saith the Objector) hath opposed all these positions, for he hath affirmed in his Treatise of the Sabbath: that *the fourth Commandement is not properly, intirely, and perpetually morall, like as are the other nine: and he hath permitted some bodily exercise and recreation; to wit, such as is honest and sober, upon the Sunday: and hee denies, that in a legall sense the Lord's-day is to be called the Sabbath-day.*

To the former, the Bishops answer is; that the Objector hath *snatched some words of the Homily, but he hath not duly observed the true sense and meaning thereof.*

For first, the Homily doth not affirme, that *the fourth Commandement is purely, intirely, and properly morall, and of the Law of Nature, like as are the other nine: But that whatsoever is found in the Commandement appertaining to the Law of Nature, being most godly, most just, and needfull to the setting forth of Gods glory, ought to be retained.*

Now if nothing else in the fourth Commandement is of the Law of Nature, but only that which is most just, godly, and needfull to the setting forth of Gods glory: then the Homily maketh nor the letter of that Commandement of the Law of nature: *but the intent and meaning thereof is, That the fourth Commandement, in respect of the naturall equity* ^b *(which is, that the Rulers of the Church must appoint necessary, convenient, and sufficient time for Divine Worship, and for religious offices,)* is morall, and of the Law of Nature.

And if the Objector will straine the words of

Athanas. *Orat. 2.*
 c. Ariani. Verba
 quidem profert,
 veram tamen inde
 sententiam suffu-
 rat. Tertul. *ad*
 Praxean. Milo re
 ad senium rei, quā
 ad sonum vocabuli
 exerceas.

b Al. Hal 3. 9. 32.
 m. 5. ar. 1. Hoc præ-
 cepto præcipitur
 tem. us vacationis
 aliquo, & secun-
 dum hoc est mo-
 rale legis naturæ,
 & hoc secundum
 indeterminationē:
 & hoc modo. se-
 cundū indetermi-
 nationē præcipi-
 tu. Dicitur etiam
 tempore gratiæ.

the Homily to a further sense, let him well consider, into what absurdities and contradictions he will be forced to plunge himselfe.

a H. B. Gosp and Law. recon. p. 38. *The Commandement of the Sabbath is morall, and so no lesse perpetuall then all the rest: for if none of the rest of the Commandements be abolished, then neither the fourth.* Pag. 42. & 49. *The Law of the Sabbath was imprinted in Adams heart by the Law of Nature.*

For if this Commandement be intirely, purely, and properly Morall^a, and of the Law of Nature, like as the other nine: Then it must have all the essentiall characters of the Law of Nature, and of Precepts purely, and entirely morall: But it wanteth all these, as is proved by demonstrative arguments in the Bishops book, pag. 26. untill pag. 37. and pag. 172.

Nevertheless, that I may more fully discover the ignorance and presumption of this Dialogist, I shall propound an argument against him, which he will hardly be able to solve, to wit:

The Law of Nature was made knowne to all mankinde^b by the Common light of naturall reason: The same is immutable, unchangeable^c, eternall, indispensable.

But the fourth Commandement concerning the Sabbath was not imprinted naturally, or made knowne to all mankinde by the common light of naturall reason: but it was made knowne only and wholly, by divine and supernaturall revelation. Also the fourth Commandement was changeable and mutable: for the Sabbath of that Commandement, which was Saturday (according to the Objectors owne Tenet) was changed into Sunday: And lastly it admitted sundry dispensations, pag. 34. 67.

Now the premises being indubitate Verities, The conclusion is firme, to wit, That the fourth Commandement of the Decalogue, is no precept

b Isidor. Etimol. l. 5. c. 4. *Ius naturale commune est omnium nationum, eo quod ubique instinctu naturæ, non constitutione aliqua habetur.*

c Decret. Dist. 5. *Naturale jus ab exordio rationalis naturæ, nec mutatur tempore, sed immutabile permanet.* Aug. Confess. l. 2. c. 4. *Lex scripta in cordibus hominum, quam nec ipsa quidem delet iniquitas.*

cept of the Law of Nature ^d: *neither* is it purely, intirely, and properly morall, like the other nine; *but* meerely positive, in respect of any one particular day of the Weeke specified in the same.

d Theod. in Exek. 20. 12. Illud, non moechaberis, non furtum facies, & alia cum his conjuncta, alios quoque homines naturæ lex edocuit: At

Sabbati observandi, non natura magistra, sed ratio legis. Walæus & Alii Synops. purior. Theolog. disp. 21. n. 20. Sabbati præceptum non est à naturæ necessitate, ut reliqua præcepta, quæ menti insita, & per se cognita sunt, sed *χρὶ οὐδὲν ἔχον*, ex voluntaria Dei institutione. D. Bound. d. Sab. l. 1. p. 11. *Indeed this Law was given in the beginning, not so much by the light of Nature, as the rest of the Commandments were, but by expresse word. For though this be the Law of Nature, that some dayes should be separated to Gods worship, yet that it should be every seventh day, that, the LORD himselfe set downe.*

The Bishop desires to receive some reasonable answer from *Br. B.* to this and to other the like arguments, delivered in his Treatise of the Sabbath: for if he shall (according to his rude manner) barke and blatter against his adversaries Positions, and dissemble his arguments, it is apparent that he maintaines a forlorne and desperate cause.



B. The Homily saith: *All Christians ought and are bound in conscience of the fourth Commandement, to keepe the Lord's-day holily.*

Ans. 1. The equity and Analogie of the fourth Commandement, obligeth Christians to observe a convenient and sufficient time for Gods worship and service, and for the exercise of spirituall and religious duties.

2. After such time as the Orthodoxall Catho-

like Church, hath upon *the example of the holy Apostles* and for other weighty reasons, devoted the Sunday of every Weeke to the exercise of Religious duties, Christian people in obedience to the Law of the Church, grounded upon the equity of the fourth Commandement, and the example of the Apostles, are bound in conscience to observe that Day holily, in the performance of religious duties, pag. 100.



B. The Lord's-day is, and may be called our Christian Sabbath-day: and therefore it is not lewish to call it so.

Ans. 1. The Lord's-day is not the *litterall Sabbath* of the fourth Commandement; and therefore in propriety of speech it cannot be called the Sabbath-day, expressely or in particular commanded in the Decalogue; but the same is stiled by the Homily, our *Christian Sabbath*, in a mysticall and analogicall sense: *even as mortification is called Circumcision, Rom. 2. 29. and sincerity and truth, are called unleavened bread, 1 Cor. 8. 5.*



B. That this day is wholly to be spent in holy rest, and duties of sanctification: and therefore no part of it to be spent in vaine pleasures, and profane pastimes.

Ans.

Ans. 1. The Homily (according to the Tenet also of other Divines ^a) permitteth *some kinde of labour upon the Sunday*: Therefore, *by wholly*, it understandeth not every houre and minute of the day; but so much thereof as is necessary and morally sufficient for the performance of the religious duties of the day, *pag. 218, 219. 225. 231.*

Ex lib. Christ. 1. 2. c. 9. Nobis Christianis, non tanta tamve severa & rigida observatio (ne laboremus in die Dominica) imposita est. Nam ex lege Constantini, licet serere, & metere in die Dominica, si commodum sit. Aquin. 2. 2. q. 122. ar. 4 ad 4. Non est ita arcta prohibitio operandi in die Dominica, sicut in die Sabbati: sed quædam opera conceduntur in die Dominica, quæ in die Sabbati prohibebantur: sicut decoctio ciborum, &c.

a Bucer. in Mat. 12. p. 113. Eximatur è cordibus hominum opinio necessitatis, ne quis credat eum diem, per se, esse aliis sanctiorem, vel operari in eo, per se esse peccatum. Danzus

2 If the Objector would have proceeded sincerely, *he* should have declared, whether by *vaine pleasures, and profane pastimes*, he understandeth all bodily exercise and recreation in generall: or such only as is vicious in quality, or by reason of circumstances, *pag. 229.*

If he meane the first, we finde no words in the Homily, condemning in generall all recreation, to wit, such as is *sober and honest* in quality, and which is not attended with evill circumstances.

But if he understand the Homily in the latter sense, to wit, that it condemneth ungodly pastimes: *Then* he might have observed the Bishops words, *pag. 258. The Lawes of our Church and Common-wealth condemne and chastise all things profane and vitious upon the Lord's-day. And pag. 259. All obscene, lascivious, and voluptuous pastimes are prohibited on this day. And pag. 229. All kindes of Recreations which are of evill quality in regard of their object: or which are attended with evill circumstances, &c. If they bee used upon the Lord's-*

Lord's-day or on other Festival daies, they are sacrilegious, &c. And in the Ep. Dedicat. Profanation of the Lords' day, and of other Solemne Festivall dayes which are devoted to religious offices, is impious and hateful in the sight of God and all good men; and therefore to bee avoided, by such as feare God, and to be corrected and punished in those which shall offend, and pag. 109. 110. This Ordinance and observation of the Lord's Day, began in the holy Apostles age, and hath universally beene continued ever since, to the great honour of Christ our Saviour, and to the marvellous benefit of Christian soules, who upon that holy day, are edified weekly in godlinesse, vertue, and true Religion. And therefore we justly account all those who maligne the honour of this blessed day, prophane and sacrilegious.



A. The Author seemes to acknowledge some morality naturall, to be in the fourth Commandement : for pag. 135. He saith, Our resting from labour, in respect of the generall, is grounded upon the Law of Nature, or the equity of the fourth Commandement.

B. This is nothing to the purpose to acquit him from being an Adversary to the expresse doctrine of our Church. *Dolofus versatur in Vniversalibus* (it was the speech of King James.) The naturall morality of
the

the fourth Commandement, is not in generall, to imply some *Individuum Vagum*, some certaine uncertaine indefinite time for God's Worship ^a: for the Commandement is expresse, for a certaine day in the weeke for the Sabbath Day; *Remember the Sabbath to sanctifie it.* It saith not, remember to set apart and allow some time for the service of God, but it determines the time and day: lest otherwise being left undetermined, man should forget God Himselfe, and allow no time or day at all for God's service; or if he did, God should bee beholden to him for it.

præcepto duas esse partes: unam naturalem seu moralem, seu genus: altera pars est caeremonia, propria populo Israel, seu species de die septimo. De priore dicitur, naturale, seu genus esse perpetuum, & non posse abrogari: videlicet mandatum de conservando ministerio publico, sic ut aliquo die populus doceatur, & caeremonie divinitus institutæ exercentur. Species vero, quæ nominatim de septimo die loquitur, abrogata est.

a Vrsus Cat. de Sabb. Non sumus allegati, ut diem vel Iovis, vel Saturni, vel Mercurij, vel ullum alium, certum habeamus. Rivet. in Exod. 10. pag. 193. Petitur principium, cum id pro confesso sumitur, ad substantiam mandati quarti, quatenus morale est, pertinere circumstantiam dici septimi. Phil. Melanch. loc. Com. d. 3. præcepta. Recte dicitur in tertio

Ans. 1. Is he *Dolofus*, a deceiver, who maintaineth, there is a generall equity in Divine Positive Lawes? No man living is able to justifie this. For in the Old Iudiciall Lawes, yea in many Ceremoniall Lawes, there is contained a generall Equity grounded upon the Law of Nature. In the *iudiciall Law* set downe, *Exod. 22. 1, 2.* there is a generall equity implied, obliging Christians to restitution of goods unjustly by them taken away. In the *Law of Deuteronomy 25. 4.*

Thou shalt not muzzle the mouth of the Oxe, that treadeth out the Carne, there was contained a generall naturall equity, 1 *Corinth.* 9: 9.

Therefore he is not *Dolosus*, who maintaineth a generall equity in the fourth Commandement, but he is a *Dols* who denies it.

2. It is granted that the fourth Commandement is expresse for a certaine day, for a particular day: Namely for Saturday: *But* if it be expresse for Saturday, and for that Individuall day only, *Then* it is not expresse for Sunday: and the observation of Sunday must either be grounded upon the naturall equity of the fourth Commandement, or else it cannot be grounded upon that Commandement at all.

3. *Brother B.* saith in this passage of his Dialogue: *The fourth Commandement is expresse for a certaine day: But* in another of his treatises hee delivereth the contrary, to wit, *The Commandement saith not, Remember the Seventh day, so Sanctifie it: but Remember the Sabbath, whatsoever it be, so Sanctifie it.* Now a certaine day, is definite: and a Sabbath day, whatsoever it be, is indefinite. Therefore if the fourth Commandement enjoyneth a Sabbath Day whatsoever it be, it commandeth a day indefinite, and not a particular and certaine day.

4. If the fourth Commandement is expresse for the Lord's Day, then is either nameth this day in particular, or it describeth the same by some Characters, by which it is distinguished from other dayes.

But the Commandement neither nameth the Lord's

Lord's Day in particular, nor yet describeth it by any speciall Characters: *but* on the contrary it both nameth the Seventh day, and describeth it by a speciall Character, whereby it is distinguished from other dayes, *to wit,* by God's resting from his grand worke of prime Creation.

Therefore the fourth Commandment is not expresse for the keeping holy of the Lord's day: but if wee will have the day expressly commanded, we must observe the Old Sabbath Day according to *Thos. Byabourne's Tenet.*

5 Whereas the Objector saith: the Commandment must determine the particular time, and day *in Individuo*: because otherwise, if the same be left indetermined man should forget God, and himselfe, and allow no time at all for God's service:

The answer is, there can be no just reason, for people to forget God, and to allow no time at all for his service, if a sufficient and convenient time, be indefinitely commanded, by the Law of Nature, and a definite and particular day, and time be appointed by the Pastors of the Church. For the precepts of the Church, bring godly, and holy, and subservient to God's glory, and being grounded upon Apostolicall example, oblige Christian people to their particular duty, in observing time and place, and many other circumstances, concerning God's service: and Christians are obliged to observe all such godly precepts, wheate the same are meanes to execute God's generall Law, which is: *Let all things in the Church be done decently, and in good order, and to edification, &c.* pag. 99.

B. It is a Law of nature, that every Lord and Master, should have the power in himselfe to appoint, not only the kinde of service, but the time when it should be performed of his servants : *As Alexander d. Ales^a* saith upon the fourth Commandement. The time of this Rest, it is not in Man's power to determine, but God's.

*5 Alex. Hal. part.
3. quæst. 32.*

Ans. The *chiefe Lord and Master* of the family hath the supreme authoritie, to determine the time, and circumstances of his owne service: *But* hee may delegate subordinate power to his *Steward*, or other Officers to performe the same.

In the Old Law, God Almighty, prescribed the particular day, and place of his publike worship, to wit, the *Saturday* of every weeke, &c. and the *Tabernacle*, &c. *But* in the Evangelicall Law, he hath not expressely, or literally appointed either a particular day or a particular place: *But Christian Kings, being nursing Fathers*, and the *Bishops*, being Pastors and Governours in the Church, and *Stewards* of this great Lord, by a delegate and ministeriall power may lawfully performe this, pag. 187.

I desire the judicious Reader to consider, that the former Objection is a *pestilent drug*, borrowed from *Schismatickes* and from *Separatists*, pag. 95. and

and if the same bee admitted, it takes away all power from the Kings Majesty, and from the Church, to appoint *any set place* for God's publike service, or to ordaine any *holy dayes*, or festi-
vall solemnities: or to determine the *houres of the day*, for peoples resorting to Church, and their continuance at the Church: Lastly, it denies the Churches power, of composing any *externall forme or Liturgy* for God's publike and solempne worship.

B. Againe, the Adversary acknowledgeth an equity in the fourth Commandment. What equity? If as it bound the ancient people of God, to one day in the weeke, it doe not also binde the Christian People to keep one day in the Weeke? And if it be the equity of the fourth Commandment, to prescribe one day in seven, then they are very unjust, that deny the keeping of the Lord's-Day, to be grounded upon the equity of the fourth Commandment.

It were well, if they would stand to equity: But this doth our Adversary flye from; for he saith in the next words: *The particular forme and circumstances of resting*

are prescribed unto us by the precepts of the Church: our spirituall actions, according to that which is maine and substantiall in them, are taught by the Evangelicall Law. Their modification, and limitation in respect of rituall and externall forme: and in regard of place, duration, gesture, habit, and other externall circumstances, are prescribed by the Law of the Church. So He.

a P. Martyr in Genes. 2. Quod hic dies magis quam ille eligatur ad Dei cultum, liberū fuit ecclesiæ per Christum, ut id consuleret, quod magis ex re judicaret. Bulling. Cō. in Apoc. 1. 10. Sponte vero Ecclesiæ receperunt illam diem, non legimus eam ullibi præceptam. Hospin. de Orig. Fæst. ca. 8. Et si ex his constet Dominicū diem jam tum Apostolorum temporibus Iudaici Sabbathi loco fuisse solennem, non invenitur tamē vel Apostolos, vel alios lege aliqua aut præcepto observationē ejus instituisse, sed illam fuisse liberam, &c. In primitiva Ecclesia ipsius quoque Dominicæ diei observatio nulla certa lege præcepta, sed libera fuerit, &c.

Thus you see how hee limits the prescription of circumstances (which comprehend time and place, persons, and duration, when and how long God shall be served) unto the prescription of the Law of the Church: which he expresseth more fully pag. 270. saying, *It was in the free election of the Church to appoint what day, or dayes or times she thought good, or found convenient for religious duties*: For the Evangelicall Law hath not determined any certaine day or time: And those actions, or circumstances, which are not determined by divine precept, are permitted to the liberty and authority of the Church, to be determined and appointed. So He.

But cleare it is, that the Church of England

land disclaimeth all such power^a: but ascribes all authority, of prescribing a time and day of holy rest, unto the Lord of the Sabbath, who hath expressed his will and pleasure herein, in his Law of the fourth Commandement, as our Homily saith.

a Reads the words of the Statute, recited in the Preface to the Reader: and it will be evident, that Dr. B. is a deceiver.

Ans^r. The Bishop acknowledgeth a morall equity in the fourth Commandement, for the observation of *necessary, sufficient and convenient times, dayes, houres, &c.* For Gods publike worship, and the performance of spirituall and Religious offices. And (for ought this Object^r hath said or can say to the contrary) more than this, cannot bee proved out of the Law of the fourth Commandement, or by any necessary illation, from any sentence of the Commandement; Or from any principle of the Law of Nature^b.

b Lorea. 1. 2. de leg. Disp. 8. Legis naturæ alia sunt prima principia practica, per se nota: alia sunt conclusiones ex principiis deductæ, conclusiones autem aliz universaliore, & proximiores primis principiis: aliz quæ à primis principiis, magis distant, & sunt specialiores, & de particularibus objectis.

For the Principle of naturall Law is: *God is duly and religiously to be worshipped: but unlesse convenient, and sufficient time be appointed, God Almighty cannot bee duly and religiously worshipped, Therefore* a necessary, convenient, and sufficient time, must bee appointed^c (either expressly by God Himselfe, or by such as he hath ordained to bee his Stewards, and Officers in the Church) for Divine worship.

c Alex. Hal. 3. q. 32. m. 2. De ratione bene ordinata est, quod cum semper non possumus vacare Deo, propter temporales, & corporales necessitates, quod aliquando vacemus: oportet igitur habere tempus aliud quod determinatur.

The fourth Commandement enjoyned the Jewes to keepe holy the seventh day, being our Saturday: but from hence we cannot conclude by necessary inference, that the fourth Commandement enjoyneth Christians to keepe holy the Sunday

day

Sunday being the first day of the weeke : *For the speciall and proper materiall object of every Law, is a substantiall part of that Law ; but if the substantiall part of any Law be changed and taken away, a new Subject or materiall Object is no part of the old Law ; but another law must be ordained, for the setting of that new Subject, and materiall object in the place of the former.*

3 Whereas the Objector pretendeth, that the Church of *England* disclaimeth all power of setting the particular time of God's publike worship; *how* then commeth it to passe, that this Church commandeth the solemne observation of *Easter, Whitsuntide, Christmasse*, and of many other Holy-dayes, to be dayes and times for the religious service of God and Christ.



A. But the Homily seemes to favour his opinion, saying; *godly Christian people began to chuse them a standing day of the weeke, &c. and therefore it seemes to be at the Churches choyce.*

B. Our choyce doth not necessarily imply a power of institution ; *We are said to chuse life and truth, before death and error, are we therefore the Authors of them ? Againe,* our choyce herein is according to God's Commandement.

Thirdly,

Thirdly, the Homily saith expressely, that those godly Christian people, did in their choyce follow the example and Commandement of God. Now what example c had they but Christ's rising, and resting that day after the example of God's resting the seventh day. And for Commandement, they had both the fourth Commandement, and an Apostolicall Precept, 1 Cor. 16. ^d And that place in the Revelation appropriating this Day, as holy to the Lord, and so ratified by God himselfe: And who were they which taught those godly Christian people to keep that day? viz. The Apostles.

And therefore we must put a vast difference betweene the unerring Apostles, and the succeeding Churches, so as the Homily is cleare against him.

Ans. The Objector saith: *The Churches choice doth not necessarily imply a power of institution, &c.*

It is answered: making choyce many times implies a free election, and institution, both in Scripture, *Deut.* 26. 2. 1 *Sam.* 17. 8. and in Ecclesiasticall and Humane Authors: and that it is thus to be understood in the Homily, is proved in manner following:

The sense of the Homily is according to the authorized Doctrine of the Church of England.

^c The Example of God, specified in the fourth Commandement, was his own resting & ceasing upon the olde Sabbath Day, from the worke of prime Creation: and not our Saviour his resting from the work of Resurrection, upon the first day of the weeke.

^d No generall commandement common to all Christians, for the weekly observation of Sunday, is delivered in these two Texts of holy Scripture.

But the authorized Doctrine of the Church of England is, *That the appointment both of the time and number of dayes, is left by the authority of Gods Word to the liberty of the Church, to be assigned orderly by the discretion of the Rulers and Ministers thereof, as they shall judge most expedient to the true setting forth of Gods glory, and the edification of the people.*

Ergo, the Churches choyce, according to the Homily, is a free election of a convenient day, and of other convenient and sufficient time, for the service of God, and the edification of Christian people.

2 There is a great difference betweene a Precept and an Example. The Homily saith, that godly Christians (to wit, by imitation of God's example); observed a seventh day; but it affirmeth not, that they did this by an expresse Commandement of any Divine Law.

Also godly Christians made the fourth Commandement of the Decalogue a motive to induce them, to make one day of seven a weekly Holy day; but *that which is only a motive, or a reason inducing and perswading to performe an action, is not an expresse, imperative, or formall Law.*

The sense therefore of the Homily is, *That Christians made choyce of a weekly standing day by the rule of the equity of the fourth Commandement, and not by any expresse or formall Divine Law.*

2 Walæus. d. Sab.
5.7. Nec Christus,
nec ipsi Apostoli
ex præscripto Christi,
de observatione
hujus diei ullū
expressum mandatum,
quemadmodum de aliis pietatis officiis reliquerunt. Non videtur autem ullo modo verisimile, si Christus nos ad observationem ullius diei, ut partem cultus voluisset astringere, fuisse, futurum, ut id nullo præcepto indicasset. Bulling. Apoc. 2. Non legimus eam ullibi præceptam. Hospinian. d. fest. cap. 8. Non invenitur Apostolos aut alios lege aliqua aut præcepto observationem ejus instituisse.

3 Our Saviour's Resurrection upon one Sunday in the yeare, cannot of it selfe, unlesse some precept were added, be a Law to enioyne Christians to observe every Sunday of the weeke throughout the whole yeare; reade pag. 302.

4 The fourth Commandement is directly and in plaine termes for Saturday, pag. 182; 183. and therefore if that Commandement is still in force according to the literall sense, then the Christian Church is obliged to observe the old legall Sabbath; for the Objector hath formerly rejected the equity of the fourth Commandement, and therefore he must wholly ground his Tenet upon the expresse words, or upon some necessary and formall illation from the words or sentences of that Commandement.

5 In S. Pauls Text, 1 Cor. 16. 2. we find a mandate, that the *Corinthians* upon the first day of the weeke should lay aside something for charitable uses, according as God had enabled them; and more than this we reade not in that Text.

6 The Place, *Revel. 1. 10.* containes no mandate; for no imperative words are found therein, but only a narration of the time, in which S. *Iohn* received his Propheticall Revelation.

Lastly, the Bishop is perswaded, that the holy Apostles (not presently, or immediately, but) certaine yeares after Christ's Resurrection, taught Christian people to observe the Lord's-day, 109. 189. But this impetuous Objector cannot demonstrate, that the holy Apostles themselves, or their immediate Successours, grounded the observation of this day upon the old Law of the 4th Commandement.

And therefore we trust *Br. B.* will not take it unkindly that we cannot yeeld assent to his verball Positions, which are not confirmed by Divine or Ecclesiasticall testimony, nor yet by any other weighty grounds of reason; and lastly they are repugnant to the common Tenet of the most judicious Divines ancient and moderne.



A. The maine knot of the whole Controversie, is about the designation of the particular and speciall time consecrated to Gods worship : whether it be comprehended and prescribed in the fourth Commandement, or depends upon the determination of the Church.

The Adversary confesseth a naturall equity in the fourth Commandement, That some time is to be set apart for the service of God, but indeputate, and left at large to the liberty of the Church, to determine and limit the speciall time, when and how long, what portion, and proportion is to be allowed, &c. I pray you more fully elucidate this Point, &c.

Ans. 1. The Bishop's Tenet is, That by the equity naturall of the fourth Commandment, a necessary, sufficient,

that wholly put and placed in the power of the Church.

a You will stop this hole, with bold praising oarely.
b Your cordes of strong reason, will prove roaps off sand and cordes of vanitie.

It will be requisite therefore to stop this hole ^a, that he may not have the least evasion, but by the cordes of strong reasons ^b be bound and forced to confesse, That either the fourth Commandement doth prescribe and determine a set, certaine, fixed proportion of time, consecrated by God himselfe unto his solemne and sacred worship: Or else that it commands to Vs Christians no certaine time or day at all: and so the morality of it (if ever it had any) is quite abolished; and no other Law or Commandement now binds us, but the precept or practise of the Church. This is the very Summe and upshot of the matter:

Ans^r. 1. The Bishop delivered all his Positions, and Assertions, concerning the Sabbath, in perspicuous, distinct, and clear Sentences, Termes, and Propositions, in which there is no ambiguity, no equivocation, no fast and loose, as this Bold-face declameth.

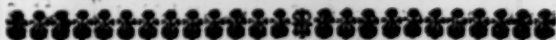
2 He hath confirmed the said Positions, with strong and weighty reasons (the most of them are Demonstrative :) and his Arguments are such, as this Objecter ~~is~~ afraid to looke upon them: and throughout his Dialogue, like unto a *Cravin Car*,
 he

he bites behinde, at the conclusion, but dares not looke the Premises of the Arguments in the face.

3 It was not feare or shame that induced the Bishop to maintain the naturall equiry of the fourth Commandement, but love of verity, and weight of reason, and the consent of grave and judicious Divines: But neither feare nor shame can perswade this rude animal^a, who is *maledicus conviciator, non veridicus Disputator*, to deliver any thing materiall, or which savoureth of common reason.

^a *Homine imperito nihil est improbius. Qui nisi quod ipse facit nihil rectū purat.*

4. The Position, that the morality of the fourth Commandement must be utterly abolished, unlesse it command us Christians a definite and particular day; as it did the *Jewes*, is an idle and presumptuous position, as will appeare by the loose and inept Arguments which the *Dialogaster* brings to confirme the same.



B. Now I shall prove and make it evident, that the fourth Commandement either prescribes a certaine proportion of time, and a fixed day^b, consecrate to God, and in that very respect is perpetually morall, binding us Christians to the same proportion: or else if it determine no set proportion of time, but leaves it at large^c to the Church to proportionate, whether longer or shorter: Then there remains no such obligatory

^b *The fourth Commandement appointed a particular fixed day, to wit; Saturday; and if it is in that very respect morall; why doth H. B. condemn Th. Brab.*

^c *It leaves it not at large, but the equity and analogie of the Commandement obligeth the Church to appoint necessary, convenient, and sufficient time.*

obligatory equity in the fourth Commandement, as to binde the Church to appoint and allow such or such a proportion of time : *but* that if this time which the Church appointeth, be either one day in twenty, or forty, or an hundred, or one day in the yeere, or so ; or but one piece of a day in such a revolution of time, and not one whole or intire day, much lesse one whole day in every seven : *The Church* in this sinneth not, as being not guilty of the breach of the fourth Commandement, which bindeth us Christians to no certaine proportion of time, as the Adversary himselfe would have it, but in this respect is now abrogated, &c.

c. *Q. Curtius. A.*
pud Baſilianos di-
cti ſolet : Canem
ſimulū vehementer
us larrare, quā
mordere.

Anſw. The Objector at his entrance ſaith : *Now I ſhall prove and make it evident* ^c, &c. and then falſifieth his word, for his Argument is of no force at all.

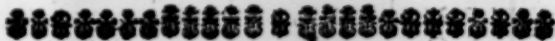
If (ſaith Br. B.) *the naturall equity of the fourth Commandement determineth not one particular and certaine day of the week, but only a ſufficient and convenient time for Divine worſhip : Then there is no obligatory equity in the fourth Commandement. And the Church ſinneth not, if it appoint one day in twenty, forty, a hundred, or one day, or halfe a day in a yeere, or in an age, &c.*

But

But the Adversary maintaineth, that the naturall equity of the fourth Commandement prescribeth only a sufficient and convenient time, but no one certaine or fixed day of the weeke. Ergo.

The Adversary leaveth it in the Churches liberty, and arbitrement to allow as small a proportion of time, to wit, one day in 20. 40. 100. or in the whole yeare, &c. as it pleaseth.

The consequence of the former argument is a *Lame Giles*; for one day in 20. 40. 100. or in the whole yeare, *Or* one halfe day in a Weeke, Moneth, or Yeare, &c. is not a competent and sufficient time for God's service, or for religious duties, and for the spirituall edification of Christian people: *Therefore the naturall equity of the fourth Commandement, requiring a necessary competent and sufficient time for Divine worship, obligeth the Church to allow a greater measure, and proportion of time, than one only day in 20. 40. 100. &c.*



B. Argument 1. Observe we the words of the Commandement, Remember the Sabbath Day ^a to keepe it holy: which words (saith the learned *Zanchy* ^b) are the very morall substance of the fourth Commandement. *The Lord saith not, remember to sanctifie some convenient, and sufficient time, as the Church shall thinke fit:*

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a *Præmittitur memento, quia nimirum, cum non sit naturale præceptum poterant illud facile Iudæi oblivisci.* b *Zanc. d. oper. Redemp. in 4. Mand. Adjecimus, sine ulla conscientie obligatione, fuisse hunc diem divino cultui destinatum. Hoc liquet è sacris literis. Nullibi enim legimus Apostolos hoc cuiquam mandasse: tantum legimus quid soliti fue. i. it facere Apostoli & fideles illi die liberum igitur reliquerunt.* *Waleus de Sabb. pag. 156. Nec Christus nec ipsi Apost. ex præscripto Christi de observatione hujus diei, ullum expressum mandatum, quemadmodum de aliis pietatis officiis reliquerunt.*

The Commandement prescribeth a certaine and set time, yea a day, the Sabbath Day, one day in the weeke, which is the Sabbath day.

Againe, it teacheth what day in the week the Sabbath day is : to wit, the Sabbath day of the Lord thy God : *that day* in the weeke wherein the Lord our God resteth, must bee our Sabbath Day. So that as the Commandement prescribes unto us a weekly Sabbath day to be sanctified ; So God's president and example points out unto Vs, what or which day in the weeke we must rest on, to sanctifie it. And this is not only the naturall equity (which the Adversary in generall confesseth) but the very naturall Law, and substance of the fourth Commandement, to prescribe a set solemne day in the weeke to be sanctified, and not to leave it in the power of Man, or of the Church, to appoint what time they please :

The Reasons are these : 1. *because* the Commandement expressely limiteth one set day in the week, being the Sabbath day of the Lord our God. Now the Commandement

ment prescribing a set and fixed day in the weeke, what humane power shall dare to alter it into an indefinite time (call it what you will, convenient or sufficient) to be appointed at the pleasure of man? *This* is with the Papists to commit high sacriledge, in altering the property of God's Commandements. *For* upon this ground of generall equity, they have beene bold to suppress the second Commandement, saying it is comprised in the first. *As* they have robbed the people of the Cup in the Sacrament, saying the bloud is contained in the body under the formes of Bread. *So our Adversary* imagining a generall (I wot not what) equity in the fourth Commandement of some certaine uncertaine time, for God's publike worship, doth thereby destroy the very propertie of the Commandement, which expressely prescribeth the Sabbath Day in every weeke.

Ans. 1. This argument is downe right for *Theophilus Brabourne's* Tenet, concerning the Saturday Sabbath; *For* Saturday is the set, fixed and particular day in the weeke, concerning which God said, *Remember the Sabbath day to keep it holy. That speciall weekly day, which is called the*

Sabbath of the Lord thy God : This only day, and no other, was it, *In* which the Lord God rested from the worke of prime Creation : and God's example expressed in the fourth Commandement, pointed out this particular day of the weeke, and not any other of the sixe dayes. *The* Law and substance of the fourth Commandement, was fulfilled in the religious observation of this very day : and during the time of the Old Law, it was not in the power of the Church, or of any humane creature to alter this day into any other.

Now from hence it is consequent, that if the Christian Church stands obliged to observe that weekly day, *which was stiled the Sabbath of the Lord thy God*, and which is thus marked, and pointed out in the fourth Commandement ; Then wee must observe the Legall Sabbath day according to *Th. Brab.* his Tenet.

It might bee admired (but that *the pride and stupid ignorance of this Goose-quill is notorious*) that he should not foresee the consequence so directly concluding for the observation of the Old Legall Sabbath.

Secondly, Whereas this *Babler* saith, that they which deny, that the fourth Commandement, in time of the Gospell, prescribeth a set and fixed weekly day for publike worship, comply with the *Papists*, who take away the second Commandement, and the Cup from the people, &c.

Our answer is. 1. *Let* him resolve us, whether *Calvin, Beza, Bullinger, P. Martir, Rivetus* ^b, &c. who maintained the former position, complied with the *Papists*,

2 He

^b Rivet. in Exod. 20. pag. 184. Quaestio agitur, an saltem unus est septem diebus, etsi non à creatione septimus, sed in unaquaq; septimana, in orbè resurrex septimus, ex quarti præcepti vi, ut quæ morale est, sit necessario observandus in Ecclesia Christiana. Resp. pag. 186. Argumenta pro negativa parte talia sunt, ut me moveant ne discedam ab ea quam Calvinus probavit sententia.

2 Hee should first have proved by firme arguments (*but his manner is to prate, and not to prove,*) that Christians, under the Gospell, have received an expresse Commandement from God, for the Observation of a certaine particular day in every weeke; *In* such manner, as they have received the Commandements, touching the non-adoration of Images, and giving the Cup in the Eucharist. *But* untill hee performe this (which will bee impossible) hee declareth himselfe a Rude Accuser: and withall a foolish, and babling disputer.



B. A second reason, why it is not left in the power of the Church to Prescribe what time men please, is: *Because* it is God's prerogative as a Master, to appoint his owne worship, and service; *So the time* a wherein hee will bee served. *This God Himselfe commandeth in the fourth Commandement.* Now as the King will not take it well, that any meddle with his prerogative, and arrogate that to himselfe, which is the King's right: So God is justly offended, when men presume to assume to themselves that power, which is proper, and peculiar to God alone b.

a The time commanded in the fourth Commandement is Saturday, the Old Legall Sabbath.

b God is wel pleased when the Church assumeth such ministeriall power, as he hath granted.

If any will take upon him to coine mōney by counterfeiting the King's stamp and name, his act is Treason. *How* then shall they escape, who presume to coine what time they please for God's solemne worship, though they set the counterfeit stamp of God upon it. *Now the Sabbath Day is of the Lord's owne making ^c and stamping, and therefore called the Lord's Day.*

^cThe Sabbath day of the fourth Commandement was of God's owne immediate making: and if this day, is the Lord's day: Then Th. Brab. is in the right.

Ans. There is no colour of truth in this second reason.

1 The Author of it dealeth falsely: For *the Bishop maintaineth not, that it is in the Churches power to appoint what time men please for Divine Worship: But* hee saith the contrary, to wit, *The Church must appoint such a measure and proportion of time for God's worship, and for Religious Offices, as is convenient, competent, and every way sufficient: But* hee that teacheth this, leaveth it not in the power and liberty of the Church to prescribe what time men please: *Because* such time as men please to appoint, may be inconvenient, incompetent, and insufficient, for so great and holy a worke.

2 The argument it selfe is of no force: For although all power of constituting time, for his owne worship, bee *eminently and originally* in God himselfe, as likewise is the teaching of all supernaturall truth, *Matth. 23. 8.* Yet there is given to the Pastors of the Church, a *derivative, delegate,*

delegate, and ministeriall power, both to teach God's people, and likewise to appoint set, fixed, and convenient dayes, and times and places, for religious worship, pag. 187.

Where the great Lord and Master himselfe hath by his owne expresse, or immediate Law, ordained a particular day or time, for his owne worship, *It is not lawfull for man, to alter the same: and therefore the Iewes in the Old Law, might not change their Sabbath into another day: But the Church by ministeriall, and delegate power, may adde, and increase the number of Religious holy dayes, if it be necessary or expedient for the peoples edification.*

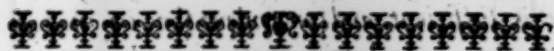
For in the very time of the Old Law, when many festivall dayes were ordained by God's speciall mandate, *the Iewish Church, notwithstanding, upon speciall occasions, appointed some new Holy Dayes, Hest. 9. 17. 1 Machab. 4. 56. and our blessed Saviour Himselfe honoured one of these feasts, with his owne prefence, Iob. 10. 22. But now in the time of the N. Test. the Church of Christ must of necessity have power, to ordain set times, and festivall dayes, for Divine worship, and the spirituall edification of People; because such dayes and times are necessary to the ends aforesaid: and the Lord Himselfe by no expresse particular mandate of Holy Scripture hath commanded them.*

3. The Objector's similitudes borrowed from Royall Prerogative, and coining or stamping monies, are nothing worth: for although no Subject may lawfully usurpe the Kings's authority
or

or prerogative : yet a Subject may receive power from the King's authority and Prerogative, to do many things, which otherwise were unlawfull for him to doe : *As appeareth in Iudges*, who from the King's prerogative in sundry cases have power of life and death : *In privy Counsellors, &c.* So likewise the Pastors of the Christian Church, by a *Ministeriall power*, given them by Christ, exercise authority many wayes in ordering times and places, and many other actions, and circumstances which concerne God's worship.

Also it is very lawfull for subjects to Coin and stampe monies, when the King being supreme Lord, granteth them licence and authority : *It is Treason* in such only, as presume to doe it without license : and because it is a thing prohibited by Lawes and Royall Authority. And so it fareth with the Governours, in the Christian Church : *If they presume to appoint any thing*, which God hath prohibited, they are Delinquents : *But* if in their Ecclesiasticall Precepts they exceed not the power given them by Christ, they doe well, and they ought to be obeyed.

4 This *Mangie Objection* (which the Dialogue-dropper hugs in his bosome, and when he blatters it out of his wooden deske, he is applauded with the loud Hem of his seduced Auditory) is borrowed from Old *Thomas Cartwright*, who, in his dayes, poysoned many credulous people with such *Scabby Similitudes*, and with some other such like popular insinuations, pag. 95.



B. A third Reason, why it is not left in Man's power to institute the Solemne day of God's worship, his Sabbath Day, or to appoint him what proportion of time they please, is : *Because* an indefinite time must either binde to all moments of time, as a debt, when the day of payment is not expressly dated, is liable to payment every moment : *Or else* it bindes to no time at all ^a.

For if the Law of God binde Vs not to an expresse, determinate time or day consecrate to his service : *Then* the not allowing of him a set time or day, is no sin at all. *For* what God's Law commands not, therein man is not bound : *And where* no set Law is of a set time or day, there is no transgression, if a set time or day be not observed. So as by this reason, *If* the Law of the 4th. Commandement prescribe no set sacred time or day for rest and sanctification, it is a meere Nullity. *For* to say there is a naturall equity in it for some sufficient and conve-

^a *The naturall equity of God's positive Law, requires convenient, and sufficient time. The precept of the Church determines the day or time in speciall : Now this being performed, the day and time for the solempne worship of God, is made definite and certaine.*

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nient time, and yet no man can define, what this sufficient and convenient time is; nay all the heads and wits in the world put together, are not able to determine it, it is as to say, there is a world in the Moone, consisting of Land and Sea, and inhabitants, because there are some blacke spots in it: which is yet not a more Lunaticke opinion, than that is presumptuous and absurd.

Hath not the profane world found by woefull experience, and that of late dayes, within these two yeares last past, wherein men have taken a liberty to prophane and pollute but a part of the Lord's-Day, that this is a most horrible sin? And a sin it cannot be, but as a breach of one of God's Holy Commandements; for where there is no Law, there is no transgression. The profanation (I say) of the Lord's Day is clearly shewed to bee an horrible presumptuous sin, and in speciall a bold breach of the fourth Commandement, by those many remarkeable judgements of God, which have fearefully fallen upon fearelesse Sabbath breakers, and that (I say) within

within these two yeares last past, the like whereof cannot be parallell'd in all the Histories of all the Centuries since the Apostles times.

Which alone (if men were not altogether possessed with the spirit of stupidity, and of a croced conscience) were sufficient to teach their dull wits, that the fourth Commandment is still in force, commanding the Sabbath-day to be sanctified, the profanation whereof we see so terribly punished by divine revenge. A point also which our Homily hath noted : *which* were sufficient to admonish the Adversary of his presumptuous oppositions thereunto.

Ans. 1. Divine Lawes being generall, or indefinite, oblige to obedience in particulars, *when* the speciall Object commanded or prohibited by any other just Lawes, is reduced to the Divine generall Law by lawfull consequence. For example : *Thou shalt not steale*, is generall : *Therefore* thou shalt not without license from the Owner, or without other lawfull authority, take away thy Neighbours Oxe or his Asse : *and yet* *Meum* and *Tuum*, thy Neighbours Oxe and his Asse, are made his owne by humane Law. *So likewise* in this present Question, *the* generall equity of the

Divine Law, is; *Christian* people must observe a convenient and sufficient time for Divine Worship, &c. And Christian Princes, and the Bishops and Pastors of the Church, having lawfull Authority to appoint such Observations as are subservient to true Religion, have ordained *Christmasse*, *Easter*, and the *Lord's-day* of every Week for Divine Worship and Religious Duties: Ergo, Christians are obliged by the generall Equity of the Divine Law, to observe *Christmasse*, *Easter*, and the *Lord's-day*, after that the Rulers and Pastors of the Church have appointed the same to be done to God's glory.

It is a *frantick Paradox* to maintaine, That Christians are obliged to nothing, but such things only as are definitely and in particular commanded, by some expresse written Law of God in holy Scripture: For many things which are in Nature and kinde indifferent, when they are commanded by *Parents*, *Masters*, *Magistrates*, or any other lawfull authority, come within the compass of God's generall Law, and that generall Law obligeth people to performe them; *Mediante Præcepto Parentis, Heri, Magistratus, Ecclesia, &c.* by a mediate precept of Parent, Master, Magistrate, or Church, pag. 93.

2 To the Objector's Argument, the answer is; Where God's Law commandeth not, either in particular or in generall, there is no sin: but if God's Law command in generall, That we must obey every lawfull ordinance of the Church, being subservient to God's glory, and the edification of his people: and the Church commandeth us religiously

to observe the Lord's-day ; *Christian* people are bound in conscience to obey : *and* if they doe otherwise, they transgresse God's Commandement, and are guilty of sin, pag. 93.

3 Whereas this *Scribler* affirmeth, *that* no man is able to define a convenient and sufficient time for God's worship, &c. *and* compares the undertaking thereof to the imagination of the being of *a World in the Moone, &c.* I doubt not but that this quaint conceit, makes him *pricke up his eares* : but upon due examination it will prove as ridiculous as *the Man in the Moone* : For if any one presume to define things which are remote from humane cognisance, not having sufficient meanes to prove his affirmation, *he* justly deserves to be condemned of rashnesse and folly : But the Governours in the Christian Church, want not compleat and sufficient meanes to enable them to set downe and determine, convenient and sufficient time for God's publike worship : for they have many *generall Rules*, laid downe in holy Scripture, for the ordering of Ecclesiasticall affaires : they have likewise *Presidents of the Divine Law* in ancient time : they have *the practise and example* of the Saints of God to direct and leade them : and *Christian prudence*, hath enabled them in former ages to appoint sufficient and convenient dayes, and times for God's solemne worship : *and* in these dayes, they have both understanding, and authority to do the like.

4. God's vengeance upon malicious profaners of the Lord's-day, is no sufficient argument to prove, that this day is exprectely or literally

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a Bernard. d. praesep. & Dispens. cap. 12. Sive Deus, sive homo vicarius Dei mandatum quodcunque tradiderit, pari profecto obsequendum est cura, pari reverentia deferendum, ubi tamen Deo contraria non praecipit homo.

commanded, to bee observed in the Christian Church, by the particular Precept of the fourth Commandement. *For* wilfull transgression of the Précepts of the Church, commanding such actions and offices, as are religious, holy, and subservient to God's glory, brings God's hea-vie judgements upon profane and disobedient people.

5 In the close of the former Argument, *Bro-ther B.* casts dirt in the Face of him whom he sti-leth his Adversary ; saying, *This were sufficient to admonish the Adversary of his presumptuous oppositi- ons thereunto. But* where, or when, hath his Ad- versary delivered any Position in his late Treatise, or elsewhere, in defence of *profanenesse* upon the Lord's-day, or upon any other day ? *For* honest and sober recreation upon some part of the Holy- day, is farre more remote from profanenesse, *than the factious and viperous deportment^e of this Roarer,* against such as comply not with him in his pre- sumptuous Dictats.

c Aug. c. Petilian.
li. 2. Idipsum vipe-
reum est, non ha-
bere in ore firma-
mentum veritatis,
sed venenum male-
dictionis.



B. Mr. Hooker, Eccles. Pol. lib. 5. Sect. 70. hath these words : *If* it be demanded whether we observe these times (to wit, Holy-dayes) as being thereunto bound by force of Divine Law, or else by the only positive Ordinances of the Church : *I an- swer* to this, That the very Law of Nature

it

it selfe, which all Men confesse to be God's Law, requireth *in generall*, no lesse the sanctification of times, than of places, persons, and things unto God's honour. For which cause it hath pleased him heretofore, as of the rest, so of time likewise to exact some parts by way of perpetuall homage, never to be dispensed withall, nor remitted: againe, to require some other parts of time with as strict exaction, but for lesse continuance; and of the rest which were lesse arbitrary, to accept what the Church shall in due consideration consecrate voluntarily unto like religious uses.

Of the first kind, among the *Jewes*, was the Sabbath-day: Of the second, those Feasts which are appointed in the Law of *Moses*. The Feast of Dedication, invented by the Church, standeth in the number of the last kind. The Morall Law requiring therefore a seventh part throughout the age of the whole world to be that way imployed, although with Vs the day be changed, in regard of a new revolution begun by our Saviour Christ: yet the same proportion of time continueth which was before;

fore, because in reference to the benefit of Creation, and now much more of Renovation thereunto added by Him, which was Prince of the World to come; we are bound to account the sanctification of one day in seven, a duty which God's immutable Law doth exact for ever.

You see that in termes he agreeth, and jumpeth with the expresse Doctrine of our Church, in the Homily touching the perpetuall morality of the fourth Commandement: *We* are bound (saith he) to account the sanctification of one day in seven, (which before he saith is now our Lord's-day) a duty which God's immutable Law doth exact for ever.

Ans. Mr. H. in the passage aforesaid, delivereth nothing in substance differing from the Bishop.

a Melanch. loc. com. in 3. Precept. & Sieckel. Annot. ib: Sicut nullum certum locum, ita neque tempus certū, nominavit Deus in novo Testamento, sed huc reliquit Ecclesie statuenda. pag. 50.

1. He saith, that God's naturall Law requireth the sanctification of times in generall: and he affirmeth the same concerning *places, persons*, &c. But the sanctification of *particular places*, is required by no expresse speciall Law in the new Testament, but onely by the equity or generall Law of Nature, and the practise and example of holy people in ancient times.

2. He affirmeth not, that the observation of the

2 BP. Andrewes saying, *The Lord's-day* was declared to be the Christians festivall by the *Resurrection of Christ*, and was celebrated rather than any other Day, proveth, that the celebration thereof, was not grounded upon the speciall Law of the fourth Commandement (as this Dialogist hath formerly said) but upon our Saviour's Resurrection. Neither doth the learned Bishop teach, that it was grounded upon *Christ's Resurrection* as upon a Law: but according to the common vote of all Antiquity, his meaning must be, that *our Saviour's Resurrection* was a motive perfwading and inducing the Christian Church to observe that day rather than any other.

Lastly, by new Sabbath, the Bishop understandeth the *Christian Sabbathism*, which is, ceasing and resting from the deeds of sin, especially upon *the Lord's day*, and upon other Festivall dayes which are devoyed to godlinesse, and to Religious Offices.



B. Bp. Andrewes in a Catechetical Treatise delivereth these following: That the old Sabbath was no Ceremony. The day is changed, but no Ceremony proved.

It were not wise to set a Ceremony in the midd'ſt of morall Precepts. The Law of Nature is the Image of G O D: Now in G O D there can be no Ceremony, &c. The Law of the Decalogue is totally of the Law of Nature.

Now from the Premises we observe, what was the judgement of that *learned Prelate, &c.* He sheweth plainly, that the Lord's-day comming in place of the old Sabbath-day, and so becomming our Sabbath-day, is by necessary consequence grounded upon the fourth Commandement, the Law whereof is perpetuall, because naturally morall. So as hence I might frame this Argument: *That day which comes in place of the old Sabbath, is commanded in the fourth Commandement:* But the Lord's-day is come in place of the old Sabbath: *Therefore* it is commanded in the fourth Commandement.

Ans. 1. It is not certaine to Vs, that *Bishop Andrewes* was the Author of the *Pastorne of Catecheticall Doctrine*, cited by the Objector: or if in his younger daies, before hee had thoroughly examined the Question of the *Sabbath*, he delivered the passage here mentioned, yet after his riper

yeares, and when hee was come to maturity of judgement, he hath not in any Tractate, published by himselfe, while he was living, or by *some Reverend Bishops*, after his decease, maintained the former Doctrine.

And in very deed, hee could not, in his riper yeares (*being a man of great learning, and judgement, and thoroughly versed in Antiquity*) maintaine the same.

For 1. It is apparently false, and repugnant to Scripture, and all Antiquitie, that the fourth Commandement was intirely morall, and had no Ceremony in it. This is effectually proved by the Bishop, page 161. 163. &c. and all exceptions and objections to the contrary, are solved and cleared.

2. It is an infallible Verity, that the Law of the fourth Commandement, in respect of one determinate weekly day, was temporary, and legally positive ^a. Read the Bishop's Treatise, pag. 28. 29. 30. &c.

3 Bishop Andrewes having said, *The Lord's Day* presently came in place of the Old Sab. *The rude Dialogist* frameth this Argument following:

"That which comes in place of the Old Sabbath, is commanded in the fourth Commandement.

"But the Lord's-Day is come in place of the Old Sabbath.

"Therefore the Lord's-Day is commanded in the fourth Commandement.

When the Bishop read this Argument, propounded with no little pride and ostentation by the *Dialogue broacher*, he admired the ignorance and stupidity.

a Tertul. adv. jud. ca. 4. Manifestum itaq; est non æternum, nec spiritale (Evangelicum) sed temporale fuisse præceptum, quod quandoq; cessaret.

pidity of the Man. For the major Proposition, is so notoriously false and absurd, and refuted by so many instances, that hee is *πρῶτος λειψήριδος*², as *blinde as a Calves Kell*, who cannot discern the rudity and falsity of it. As for example: The Sacrament of Baptisme succeeded, and came in place of Circumcision: The Holy Eucharist in place of the Legall Passeover: Evangelicall Sacrifices in place of Legall and Leviticall: The Evangelicall Law, in place of Moses Law.

a πρῶτος λειψήριδος. Aunt libridem proprie significare membranam extremam, qua factus vaccarum obtegatur: in qua & ipsa vestigia duntaxat oculorum apparent.

If now one shall argue, *Ergo*, the Sacrament of Baptisme, is commanded by the Old Law of Circumcision: and the Sacrament of the Lord's Supper, by the Old Law of the Legall Passeover, &c. shall he not declare himselfe to be voyde of common understanding?

Although therefore the Lord's Day came in place of the Old Sabbath day of the fourth Commandement; Yet it was not commanded or observed in the Christian Church, by authority of that Law: any more than Baptisme is commanded by the Law of Circumcision.

But now the contrary to that, which the Objector imagineth, may be concluded by this argument, namely:

That day, which comes in place of the Old Sabbath Day, is not commanded by the Old Law, but by some other new Law: For these two dayes, differ in kinde, the one being Legall, and the other Evangelicall; now even as that which is meerely Legall, is not commanded by the Law of the Gospell, but by the Old Law: even so that which is meerely Evangelicall, is not commanded

as hath beene noted; Did Christian People immediately after Christ's Ascension observe this weekly day, and did not the Apostles themselves? This is too grossely repugnant to good reason, to our Homily, and to the witnessses produced.

Ansiv. 1. The Bishop's words pag. 211. are, The Apostles themselves at sometimes observed this day, &c.

Now the ingenuous Reader must consider the reason, why the Bishop spake thus reservedly, which was: *Theo: Brab.* had objected against the Lord's-Day, *that it could not be proved by Holy Scripture, that the Holy Apostles constantly observed the Lord's-Day, or that they commanded the observation thereof, two weekes, or one Moneth together in all Christian Churches.*

In answer to this Objection; the Bishop held it not sufficient to cry out, this is too grossely repugnant to good reason, and to the Homily, and to Doctor Andrewes, and it is impudent: but if hee would speake to purpose, hee must confirme his answer, by testimonies of Scripture.

Now when he had searched with much diligence, hee could finde none such: *Therefore* hee carryed himselfe like himselfe, in affirming no more than hee was, without quibbles and cavills, well able to prove. *It's an easie matter, like a Pot-gun, to blurt out paper shot: but if one have to deale with an intelligent adversary, he shall be*
sure

sure to come off with disgrace, if he make a noyse only, and prove nothing.

2 The Objector saith: that it is an injurious imputation to the Apostles, to say, that they kept the Lord's-Day sometimes, when as they had taught Christian people immediately after Christ's Ascension to observe it generally in all Churches.

Now in this assertion, there is:

1 *Petitio principii*: for this Dictator, neither already hath, nor at any time hereafter will be able to demonstrate out of Holy Scripture, *That the Apostles presently, and immediately after Christ's Ascension, commanded all Christian Churches to observe the Lord's-Day. For the Apostles themselves, and namely Saint Peter were not resolved of the cessation of all Legall Ceremonies presently after Christ's Ascension, Acts. 10. 14.*

2 *Untill the Conversion of the Gentiles, the Christian converts among the Jewes observed the Old Sabbath Day, and the Apostles joyned with them in their Synagogues, preaching the Gospell to them upon that day, Acts 13. 14. They came to Antioch, and went into the Synagogue on the Sabbath Day, and after the reading of the Law and the Prophets, the Rulers of the Synagogue said unto them, Tee men and brethren, if yee have any word of Exhortation for the People, say on, Chap. 16. 13. and Chap. 17. 2. And Paul, as his manner was, went in unto them, and three Sabbath Dayes reasoned with them out of the Scriptures.*

3 Saint Paul was not called to be an Apostle of the Gentiles, at the very instant of time of Christ's

Christ's Ascension, *and* yet he was the first of all the Apostles, who in holy Scripture (above twenty yeares after Christ's Ascension) is reported to have preached the Gospell, and broken bread up- on the Lord's Day, *Acts* 20. 7. &c.

A. These two witnesses (*Bishop Andrewes*, and *M^r. Hooker*) and these instances, I perceive, come full home to the Homily, and *D^r. Andrewes* calls the Lord's Day our New Sabbath.

Ans. I doe earnestly intreate the impartiall Reader to consider, *that* this Dialogue- former hath not one sound, or probable argument, in his whole Treatise, either to prove his owne *Tones*, or to confute his Adversary; *His* only colour is (and this may mis-lead a weak and improvident Reader) to wit, certaine passages in the Homily, and in some moderne Authors of our Nation, which according to outward sound of words may seeme to favour him;

Therefore it must be observed:

1 The greatest *Dollors* at sometimes, and before Errors and Heresies are openly defended, are not, neither can they be so circumspect in their writing, as to avoyd all formes and expressions, all sentences and propositions, all and every Tenet, which in after times may yeeld advantage to the Adversaries of truth, *but in Homilies, and Ser-*

a Aug. de Grad. sancti. c. 14. Quid opus est, ut eorum scrutemur opuscula, qui priusquam ista hæretici originis habuerunt necessitatem in hac difficultate ad solvendum questione versari, quod procul dubio facerent, si respondero talibus coherentur?

mons especially, Divines use to speake more freely, and not to handle Questions Scholastically, or in a precise Doctrinall way.

Before the Pelagian Heresi^d did arise, *not* only many Greeke and Latine Fathers, *but* even great *S. Augustine* himselve^b maintained some passages which favoured of *Pelagianisme*: *S. Chrysostome*^c in some of his Homilies is very broad, in advancing the naturall power of Free-will to performe good workes. *But* after that hereticall spirits had vented their heterodoxall opinions: *Then* Divines became more circumspect, and wary; and they punctually, distinctly, and exactly propounded their Doctrine.

^b *August. d. Pred. sandi. cap. 3.* Neque enim fidem putavi Dei gratia præveniri, ut per illam nobis daretur quod posceremus utiliter: nisi quia credere non possemus, si non præcederet præconium veritatis: ut autem prædicato nobis Evangelio consentiremus nostrum esse proprium, & nobis ex nobis inesse arbitrabar: quem meum errorem,

nonnulla opuscula mea satis indicant. ^c *Chrys. in Job. Hom. 17.* Hinc admoneri possumus, Deum suis in nos beneficiis, nostras non prævenire voluntates, sed à nobis accipiendum esse. *Sed* cum nos prompto, paratoque animo, ad suscipiendam gratiam exhibemus, tunc multas nobis offert salutis occasiones. *Sixt. Senens. Bibl. lib. 5. Annot. 101.* Dicendum cum Aniano, Chrysostomum interdum naturæ nostræ vires plus æquæ extulisse, ex contentione disputandi cum Manichæis & Gentilibus, qui hominem afferbant, vel natura malum, vel fati violentia ad peccatum compelli. *Hieron. e. Rufin. l. 2.* Certe antequam in Alexandria, quasi ædemonium meridianum Arius nasceretur, innocenter quædam, & minus caute loquuti sunt (*Clement Alexandrinus & alii.*)

I shall now crave leave to apply the former passage to the present occasion.

Before there arose Controversie in our Church concerning the Sabbath, *or* at leastwise before the Controversie grew to an height, Divines spake and writ more freely: and *they* were not alwayes so cautelous and circumspect, as to foresee the evill construction which Adversaries of truth might make of their writing and speaking. *But* now when the *Sabbatarian Heresie*^d for the ne-

^d *Aug. d. bon. pers. cap. 20.* Didicimus singulas quasque Hæreses intulisse Ecclesiæ proprias quæstiones, contra quas diligentius descenditur Scriptura Divina, quam si nulla talis necessitas cogeret.

cessary

cessary observation of *the old Sabbath*, and a fanaticall opinion of some others for the observation of the Lord's-day in a more precise forme than the very Iudaicall Law it selfe obliged the *Jewes* to keepe the old Sabbath: *when*, I say, these errors sprang up, and were defended with an high hand, and obtruded upon the Church, *A necessity* was cast upon us to examine all such Positions as were the grounds of such errors; and to examine all termes and formes of speaking, which were incident to the Question in hand.

Now if upon evidence of truth we shall in some passages dissent from some men of note, living in this Church before us, or use other termes in our writing or disputing: *Nay, if we shall in some things have altered our owne former opinion and formes of speaking*; we trust that godly Christians will not impute this unto us as an offence, but in their charity will judge us (as the ancient Church did Saint *Augustine*, to wit) that what we doe in this kinde, proceedeth from the care we have, in faire and perspicuous manner to maintaine and defend Truth.

Non enim vincimur quando offeruntur nobis meliora. Aug. c. Crescon. l. 3 c. 3. Sicus laudabile est, à vera sententia non amoveri, ita culpabile est in falsa persistere, quam nunquam cessare prima laus est, secunda mutare: ut aut ex initio vera permaneat, aut mutata falsa, vera succedat. Aug. d. bon. persév. cap. 21. Propterea nunc facio libros, in quibus opuscula mea retractanda suscepi, ut nec meipsum in omnibus me securum fuisse demonstrarem.

c. Cyprian Ep. ad Quirina. Nec debere unumquemque pro eo quod semel imbiberat, & fervebat, pertinaciter congregi: sed si quid melius & utilius extiterit, libenter amplecti.

In the last place our Reader must observe, *That* the Objector himselfe regardeth not the expresse or literall sense of the Book of Homilies; neither receiveth the same as the Doctrine of the Church of *England*, but only according to his owne pri-

vate interpretation ; for in his *Plea to an Appeale*, traversed Dialogue-wise, betwixt *Afoins*, *Babylonius*, and *Orthodoxus*, pag. 14. he declareth himselfe in manner following :

The Appealer had affirmed, *That* if a person justified, and consequently in the state of Grace, should commit any foule and malicious crime, *to wit*, Adultery ^a, &c. and should continue in that sin a Moneth, a Yeare, or for a longer time, acting the same againe and againe, or as often as opportunity served : *That* then such a person ceased to be justified, and in the state of Grace, untill he had forsaken his sin ; for no person can be justified and consequently be in the state of grace, unlesse he have remission ^b of his sin from God, *Rom.* 4.7. But there can be no remission of sin from God, unlesse a sinner ^c repent him of his sin, *Acts* 3.19.

Luc. 13.5. & 24.47. and in offences of such quality as adultery is, there can be no sufficient repentance, unlesse the offender forsake his sin ^d, *Pro.* 28.13. *Esay* 1.16,17. & 55.7. *An Adulterer therefore continuing in his sin*, & committing the same as oft as opportunity serveth, *is not justified before God* :

For God who calleth it an abomination in us Men to justifie the wicked, *Prov.* 17.15. cannot himself justifie any sinner continuing in his wickednes, and therefore every such sinner ceaseth to be justified,

a Aug. in *Iob.* 17. 41. Crimen est peccatū grave, accusatione & damnatione dignū. Cyprian. d. *pudicit.* Adulterium, fraud, homicidiū, mortale crimen est. Bernard d. *præcept.* & *Disp.* c. 12. Adulterium quocunque modo, quocunque perperes animo, turpe flagitium est, ac criminale peccatum.
b Chrys. d. *Pæn. Hqm.* 5. Remissio peccatorū sōz salutis & pœnitentiæ munus. Pœnitentia medicamentum est peccatum extinguens.
c Amb. *Ep.* 76. Debee pœnitentia prius damnare peccatū, ut gratia possit aboleri. Tertul. d.

Bapt. c. 10. Pœnitentia antecedit, Remissio sequitur. d Aug. *lib.* 50 *hom.* 2. Si etiam totum dares, & peccatum non desereret, teipsum desereret. *Id.* d. *Eccl.* *Dogm.* c. 54. Pœnitentia vera est pœnitenda non admittere. *Idem* d. *Temp. Ser.* 7. Ista est vera pœnitentia, quando sic convertitur quis, ut non revertatur ; quando sic pœnitet, ut non repetat. *Idem* d. *Civ. Dei.* lib. 22. *cap.* 29. Non sunt membra Christi, qui se faciunt membra metetricis, nisi malum illud pœnitendo esse desisterint, & ad hoc bonum reconciliatione redierint. Hier. *Ep.* ad Sabinian. Si peccato mortuificerint, tunc eis remittetur peccatum. Quod quamdiu in peccato vixerint, non dimittitur,

untill

untill hee have repented and forsaken his sinne.

The Author of the *Appeale* (at this present a learned and Reverend Bishop) maintained the former Doctrine by the words of the Homily, affirming that the Doctrine delivered in the Homily was the Doctrine of the Church of England, pag. li. 32.

In answer to the former, Brother B. sets his gloss upon the Homily, saying, that we are to measure the Doctrines of the Church of England by the line and rule of holy Scripture: and that we must not take the words of the Homily at the first rehearsed, according to our owne fancy, but so far as the same is consonant to the word of God, pag. 14.

But if this Rule which the Dialogue Dauber hath approved, is authentickall; then we can see no reason, wherefore it may not be lawfull for us, as well as for him, to expound the words of the Homily in point of the Sabbath, according to the sense of holy Scripture. And if we may do this, then it is undoubtedly true, that it was not the intent of the Homily to make the 4th Commandment a Precept of the Law of Nature; or a morall Precept purely, intirely, and properly such.

Our request likewise is, that Br. B. would make a review of a confident Argument propounded by him against the Appealer in his Plea, pag. 17. the scope whereof is: That a Person once justified, and in the state of Grace, if afterwards he become an Adulterer; or wilfully commit any other the like crime or sin, and continueth therein, yet he still remaineth in the state of Grace, without any diminution of his faith, no nor in the degrees.

His Argument is as followeth; A morall Fa-

a Plea to the Ap-
peale.

1b. At neither the Church of England herself avoucheth, or concludeth any thing for Doctrine & matters of faith, but so far as is consonant to the word of God: so neither are we to measure her doctrines, but by the only line and rule of the Scriptures. 1b. For the Articles and Homilies of the Church of England, were subscribed unto the indeed: but not to the private sense, which every particular man may put upon them. Idem. Chast. Conf. & Compt. pag 92.

ther begets a mortall Son : So the immortall God can beget no Son, but he is immortall.

Now it is impossible for the immortall God to dye, no not for a moment.

a H. B. Plea to the Appeal. Now this being so cleare a prooffe, if any places of Scripture seeme to be opposit, they are so onely in sound, not in sense.

Of this nature also is the Borne of God^a, he cannot fall away totally, that is, dye in his spirituall life, no not for a moment.

But upon the foresaid ground, Br. B. may proceed further, and conclude, that no person once regenerate, can possibly sin at any time, in thought, word, or deed, neither can hee die a temporall death. For if God Almighty, being a Father of the regenerate, hath begotten all his sonnes, in nature like himselfe, and it is impossible for God Himselfe, either to dye, or to sinne : Then it will likewise be impossible, for any Regenerate Persons to sinne, in thought, word, or deed, they cannot at any time covet or lye, or transgresse any Divine Law, neither can they dye a temporall Death.

The learned Author of the Appeale, beleeveth that Br. B. was pleased to act *Asinus* his part (although hee stiled himselfe *Orthodoxus*) when hee propounded the former Argument.

b Aug. c. Faust. Mani. b. li. 3. ca. 3. Vnicum filium habet Deus, quem genuit de substantia sua, de quo dicitur, cum in forma Dei esset, non rapinam arbitratus est, se æqualem esse Deo: Nos autem non de substantia sua genuit, creatura enim sumus, quam non genuit, sed fecit.

For although it is true, that an immortall father, begetting a son of the same nature and substance with himselfe, every such naturall sonne, must be immortall, like unto his naturall father (as appeareth in the second person of the Trinity, according to his Deity^b) yet it is extreme false, and most absurd to affirme, that all such Persons as are the Sonnes of God, meere by his Voluntary Election, free gift, or by Creation, or Adoption, and

fo

an error, as not to search better into the Doctrines of our Church, so clearly expressed in the Homily.

Ans. In the Bishop's Epistle prefixed to this Treatise, and in the precedent examination of the Objections out of the booke of *Homilies*, the judicious Reader will observe this former babble of *Br. Aspin*, fully confuted, both by the expresse words of our Statute Law, and also by many other weighty arguments and authorities.



B. You need not wonder at it, wee have all known him to do as great a matter as that: for was not his hand to the approbation of a Booke in printe, (though afterwards called in by Sovereigne authority) which containes, and maintaines many, sundry Tenets both *Pelagian* and *Papist*, flat against the cleare Doctrines of our Church: and whereby he hath as yet made no publike recantation, to remove the scandall from the Church of *England*, and to satisfie so high an offence given.

Ans. One *H. B.* some few yeares past, vented an envious and illiterate Pamphlet, against the
Author

Author of the Appeale, and against his Approver, accusing them, that they avow, approve, and stiffely maintaine grosse and grievous heresies, devised by the Devill :

H. B. Plea to an Appeale. Pref. to the Reader.

The principal, and most notorious of al the rest, he makes the Appealer's Tenet concerning *the losse of faith and justification: which one heresie* (saith he) *overthroweth the whole tenure & truth of the Gospel: it turneth upside down the very foundation of our salvation, it reviveth directly in part, & by consequence altogether, that wicked Heresie of the Pelagians.*

The Appealer in the Treatise, (which. H. B. entertaineth with such foule language) affirmeth, that it seemed to him; *A justified person, by committing foule and wilfull sinne, might really fall away from grace, and cease to be justified.*

The 16. Article of our Churches Doctrine, and the words of our Homilies^a seemed to him, to maintaine this position: and Saint Augustine, and his followers were of this judgement.

^a The first and second parts of the Sermon of falling from God, pag 34. and pag. 37.

H. B. after much prating and ignorant disputing, comming at length to Saint Augustine, saith as followeth: *Saint Augustine is so copious in this point of perseverance (to wit, that justified persons cannot fall away from grace, either totally or finally) that I marvell that any man, who hath read St. Aug. of these points, would ever meddle with him in this matter, to wrest one mangled testimony, against so many pregnant proofes of truth.*

Now Br. B. was forced to this desperate assertion, because otherwise he must have beene proclaimed a malicious Calumniator, in accusing the Appealer of Pelagianisme, and devilish Heresie.

that they were called of G O D, and they followed or obeyed his calling; *Vtrique ex impiis iustificati*, both of them being naturally impious, were justified, and regenerate or renewed by the *laver of Regeneration*.

Thirdly, he teacheth, that *the temporary*, during the time of their perseverance, were *endued with faith working by Charity* ^a: *Acceperunt fidem qua per dilectionem operatur*: They had received faith working by Charity: *They lived justly, and faithfully for a time* ^b, They lived piously with hope of immortality, not failing their Conscience with foule crimes ^c: *They heard the voyce of Christ, and obeyed it* ^d: Lastly, during the time of their perseverance, *Non simulaverunt iustitiam*, They played not the Hypocrites, neither was their righteousness fained ^e.

Fourthly, St. Augustine his Tēer was, that justified and regenerate persons of both kindes *have fallen away*, and possibly they may fall away from justificānt grace. The *Predestinate* may fall away for a time, but so, as they shall undoubtedly by Repentance, and forsaking their sin, recover ^f.

The *non-predestinate* do fall away in such manner, as that they either perish in the act of their sin, or if they live, they fall into hardnesse of heart, and are never renewed by repentance.

Fifthly his Doctrine is, that if the *Temporary* and *non-perseverant* had beene taken out of this

a Aug. de cor. & gra. ca. 6. fide quæ per dilectionē operatur. 1b. c. 8. eam qua Christianē vivērent dilectionem dedit. 1b. c. 13. In fide quæ per dilectionem operatur incipere vivere.

b Ca. 8. cū fideliter & pie viverent cum coluerūt bonā fide.

c Id. de Civ. Dei. li. 11. c. 12. Quos videmus iuste & pie vivere cū spe futuræ immortalitatis, sine crimine vastitate conscientiarum.

d Id. in Job. tr. 45. quādiu recte sapient, audiūt vocem Christi.

e Id. d. cor. & gra. c. 9. Deum coluerunt bonā fide c. 8.

f Aug. de civ. Dei. li. 17. c. 8. c. Faust. Manich. li. 21. c. 8. & 88. d. Doctr. Christi li. 3. ca. 21.

In Psal. 126. In laboribus tr. 66. & tr. 103. d. Bapt. d. Dō. li. 1. c. 11. d. cor. & gra. c. 6. & 7. & 8.

& 13. Ad art. fals. impos. art. 13. Hypognost. li. 6. ca. 7.

Novimus aliquos enim perfectos ex labore multorum annorum propter ipsos in ultimo vultu & perisse.

life by temporall death, before their *Apostasie*, they must undoubtedly have beene saved.

But God Almighty, foreseeing their voluntary *Apostasie*, permitted them to prolong their dayes in this present evill world, untill they fell into damnable crimes, and continued in the same without returning into the state of justifying grace ².

^a Aug. d. corrept. & gra. cap. 8. Respondeant si possunt, cur illos Deus, cum fideliter & pie viverent, non tum de hujus vite periculis rapuit, ne malitia mutaret intellectum eorum. *Idem* d. Bon. persec. cap. 9. & 10. & 13. d. pec. mer. & remiss. lib. 1. cap. 21. *Id.* ad Vital. Epist. 107. Cur quidam non permansuri in fide & sanctitate Christiana, tamen accipiant ad tempus hanc gratiam, & dimittantur hic vivere donec cadant, cum possint rapi de hac vita, ne malitia mutet intellectum eorum, quod de sancto immatura ætate defuncto scriptum est in libro Sapientiæ, quærat quisque ut poterit. *Idem* d. prades. sanct. cap. 14. Quis audeat negare Christianum justum, si morte præoccupatus fuerit, in refrigerio futurum? Item si dixerit justum, si à sua justitia recesserit in qua diu vixit, & in ea impietate fuerit defunctus, in qua non dico unum annum, sed unum diem duxerit, in pœnas iniquis debitas hinc itorum, huic perspicuæ veritati quis fidelium contradicit? Porro si quærat ut nobis, utrum si tunc esset mortuus quando erat justus, pœnas inveniretur esset an requiem, nunquid requiem respondere dubitabimus? Hæc est tota causa cur dictum est, raptos est ne malitia mutaret intellectum ejus. *Ibid.* Quare aliis concedatur ut ex hujus vite periculis dum justii sunt auferantur, alii vero justii donec à justitia cadant, in eisdem periculis vita productiore teneantur, quis cognovit sensum Domini? *Ib.* Cur autem hic tenuerit casurum justum, quem priusquam caderet posset auferre, justissima omnino, sed inscrutabilia sunt judicia ejus. *Idem* ad Paulin. Ep. 59. Non sunt in ista vocatione, qui in fide quæ per dilectionem operatur, etiam si aliquantulum ambulant, non perseverant usque in finem: & utique potuerunt rapi, ne malitia mutaret intellectum eorum.

Sixthly, this *Orthodoxall Father* (according to the Tenure of holy Scripture) constantly taught, that *Light and Darknesse, Christ and Belial, Righteousnesse and Vnrighteousnesse, cannot cohabit at one time in one and the same subject*: and consequently, that foule and wilfull sins are not compatible with saving and justifying grace.

If any Christian (saith he) *shall love an Harlot,*
and

and adhere unto her, and be made one flesh with her, jam in fundamento non habet Christum, He retaineth not Christ in the foundation ^a.

They are not lively members of Christ, who make themselves members of an Harlot, untill by repentance they forsake that sinne, and by returning unto good, reconcile themselves unto God.

He who lives in hatred or malice only with one Man, loseth God, and the benefit of his former good ^b.

Covetousnesse is the root of all evil, and Charity is the root of all good, and these twaine simul esse non possunt, cannot be together ^c.

Lastly, upon the former ground, hee deterreth faithfull Christians from denying the Faith in time of persecution, and from killing themselves in any case whatsoever, affirming that the same is *Scelus inextinguibile*, an unpardonable crime in all persons whatsoever: & auferendo sibi presentem vitam, abnegant & futuram, by destroying their present life, they deprive themselves of the future blessed life ^d.

But now quite contrary to this Doctrine of S. Augustine (according to H. B.) a person once justified, and in the state of grace, although he couple with an Harlot, or live in envie or malice with his Neighbour; or be a Schismatick in the Church, and a Rebelle in the Common wealth; or if he deny the Faith in time of Persecution; or to prevent worldly misery he shall murder himselfe: he neither falleth totally nor finally from grace; he sinneth not unto death ^e, his faith remains intire without diminution: it faileth not, no, not in the degrees: and if any places of Scripture

^a Aug. d. Civ. Dei. lib. 21. cap. 25. & cap. 26.

^b Id. d. Spir. & Anima. c. 58.

^c Id. lib. Quinquag. Hom. Hom. 8.

^d Id. d. mendac. vit. Constat. c. 6. & d. Civ. Dei. lib. 1. c. 17. & c. 26. Enchirid. ad Laurent. ca. 70. & d. patient. c. 13. ad Gaudent. c. 18. & c. 19. Ep. 33 & 32. & 61.

^e H. B. Plea to an Appeal. pag. 16. & 17. & 23. & 33.

seeme to be opposit, they are so onely in *sound*,
and not in *sense*.

Seventhly, S. *Augustine's* Tenet was : That be-
cause of the frailty and mutability of man's will,
and by reason of perill of man's falling into sinne,
(he being overcome by temptation:) no person
ordinarily, or *without speciall revelation*, during his
mortall life, which is a warfare on earth, can be
infallibly certaine of his own finall perseverance:
and God Almighty, to humble Man, and to move
him to watch and pray, lest he fall into tempta-
tion; and to stir him up to worke out his salvation
with feare and trembling, hath reserved the know-
ledge hereof in his owne secret Counsell ^a.

a Aug. d. C. Dei.

li. 11. ca. 12. Qui
licet de suæ perse-
verantiæ præmio
certi sunt, de ipsa
tamen perseveran-

tia reperiuntur incerti. *Quia* enim se in actione profectusque justitiæ perseverantium usque
in finem sciat, nisi aliqua *revelatione* fiat certus. *Id. d. Bon. persever. cap. 1.* Afferimus
donum Dei esse perseverantiam, qua usque in finem perseveratur in Christo. Finem autem
dico in qua vita ista finitur, in qua tantummodo periculum est ne cadatur. *Itaque* utrum
quisque hoc munus acceperit quamdiu hanc vitam ducit, incertum est. *Id. cap. 13. &*
cap. 22. De vita æterna quam filius promissionis promissit non mendax Deus ante tem-
pora æterna, nemo potest esse securus, nisi cum consummata fuerit hæc vita, quæ tenta-
tio est super terram. *Id. d. Cor. & gra. cap. 13.* Quis ex multitudine fidelium, quamdiu
in hac mortalitate vivitur, in numero prædestinatorum se esse præsumat, quia id occul-
tari opus est in hoc loco, ubi sic cavenda est elatio, ut etiam per Sathanæ angelum, ne ex-
rolleretur tantus collaphizaretur Apostolus. *Id. in psal. 41.* Novi quia justitia Dei man-
et, utrum autem mea maneat, nescio. Terret enim me Apostolus dicens: qui putat se
stare, videat ne cadat. *Prosper. d. voc. Gest. lib. 2. cap. 37.* De nullo, ante ipsius finem,
pronunciari potest, quod in electorum gloria sit futurus, ut perseverantem humilitatem
utilis metus servet, & qui stet, videat ne cadat.

Conclus. It is evident by the former Positi-
ons of S. *Augustine*, that his constant and expresse
Tenet in his Confutation of the *Pelagians*, was :
That some persons *really justified*, might af-
terwards bee overcome by temptations, and fall

fall away from saving and justificanc grace.

And therefore *H. B.* is *mendacious* in accusing the *Appealer* of *Popery*, and *Pelagian Heresie*: for we trust, he will not honour the *Papals* so much, as to make *S. Augustine* one of theirs. And that cannot in any charitable construction be a *Pelagian Heresie*, which *S. Augustine*, the grand Adversary of those *Hereticks*, in his *Answers* and *Confutations* constantly maintained against them.



B. Yea, instead of recantation, I my self have heard him in open Court speake against both justification; that a Man might be justified to day, and damned to morrow; and against election of some to eternall life; and against the sanctification of the Sabbath; saying, I say there is no sanctification of the Sabbath, but Rest, Rest only. And therefore cease to wonder that this man should be so fearelesse, either privily to undermine, or apertly to oppugne the expresse Doctrines of our Church:

Ans. 1. It was the Tenet of *S. Augustine*,² and of the faithfull in his dayes, that if a just person forsake his righteousness, in qua diu vixit, wherein hee hath lived long, and shall depart this life in wickednesse, in qua non unum annum, sed unum diem duxerit,

² Aug. d. Pred. Sanct. cap. 14.

duxerit, wherein hee continued not one yeare, but one day, *in penas iniquis debitas hinc iturum*, hee shall passe from hence into eternall punishment due to the wicked. *Hinc perspicua veritati* (saith Saint Augustine) *quis fidelium contradicit?* what faithfull Christian contradicts this evident or perspicuous verity?

b D. Overall, Confer. Hampt. Court.

P. 41. *Whosoever (though before justified) did commit any grievous sinne, as Adultery, Murder, Treason, and the like, did become ipso facto, subject to God's wrath, & guilty of damnation or were in state of damnation quo ad presentem justificationem, untill they did repent.* Against which doctrine (he said) some had opposed, teaching:

That all such persons as were once truly justified, although after, they fell into never so grievous sinnes, yet remained still just, or in the state of justification, before they actually repented of those sinnes: Yea, and although they never repented of them, through forgetfulness, or sudden death, yet they should be saved without Repentance.

Now if the former doctrine was maintained for Catholike and Orthodoxall, in Saint Augustine's daies, then he, who saith, a man may be justified to day, and be in perill of damnation the next day^b, hath delivered nothing favoring of Pelagianisme, or repugnant to sound Doctrine, in the Article of Iustification.

2 Br. B. is false in saying, he hath heard his Adversary in open Court speake against *God's Election*; for the Bishop firmly believeth; That God hath freely (without any merits of their owne) in his meere bounty and love, for the merit of Christ, elected all those to eternall life, which shall be glorified in the world to come.

3 The Bishop truly affirmed, pag. 143. That the fourth Commandement of the Decalogue, according to the literall sence thereof; enjoyned not such spirituall, and Evangelicall duties, as Theop. Br. mentioned in his Objection; to wit, preaching of Christ crucified, and rayled from the dead: Prayer to God the Father in the name of Christ: receiving Baptisme, and the Holy Eucharist: But he maintaineth that the equity of the fourth Commandement, together with the Evangelicall Law, requireth not only rest from secular labour and negotiation, but also the performance of spirituall

spirituall and evangelicall duties, upon the Lord's-Day, and upon other Holy dayes and times, devoted by the Church to the service of Christ, pag. 143.



A. The Adversary in his Booke doth much except against, and cannot endure, that the Lord's-Day should be called the Sabbath Day. *And* I remember one passage in it, wherein he bequarrelleth *H. B.* for saying, *that* the ancient Fathers did *ever* and *usually* call it the Sabbath Day.

B. Concerning that I have spoken with *H. B.* and hee saith he will answer and make good, what he hath said against his Adversary. *And* howsoever those words indeed, *ever* and *usually*, might give Advantage to the Adversary to carpe, yet being rightly understood, they may passe currant enough; for by *ever*, *usually*, hee meant that all the ancient Fathers, although they distinguish betweene the Lord's-Day, and the Jewes Sabbath Day, yet they ever took and observed the Lord's-Day instead of the Old Sabbath, and ever used it for the Rest day or Sabbath of Christians.

a Igna. ad Magnif.
 post Sabbatū, om-
 nis Christi ama-
 tor dominicam ce-
 lebre dicit, &c.
 Orig. in Ez ad rom.
 7. In nostra domi-
 nica, semper plu-
 rit Minu, in Sab-
 bato nō pluit. Cle-
 mens Apost. Con-
 sist. li. 7. ca. 24.
 Sabbatū & Domi-
 nicum, festos dies
 agite : quod ille
 quidem dies recor-
 dario sit fabricatio-
 nis mundi : hic ve-
 ro Resurrectionis.
 Athanas. Epist. ad
 Marcell. Si psallere
 vis in Sabbato, ha-
 bes psalm. 91. Vis
 gratias agere in do-
 minico, habes psal.
 23. Ambros. d. sa-
 cram. lib. 4. cap. 6.
 Greg. Nyssen. orat.
 d. castigar. August.
 Epist. 86. Hilar.
 Prolog. in Psalm.
 Socrat. b. p. Eccl.
 lib. 6. cap. 3. Tri-
 pertit. hist. lib. 1.
 cap. 9.

Ans. 1. The Bishop's words, pag. 201. are: I have diligently searched into Antiquity, and observed in the Fathers, their formes of speech, when they treat of the Lord's-Day: and I finde it farre differing from the usuall language of the Fathers, to stile the Lord's-Day the Sabbath Day; And they by the name Sabbath either understand the Old Legall Sabbath taken away by Christ, Or the mysticall and spirituall Sabbath, which was typed and represented by the Sabbath of the fourth Commandment.

2 In the former passage the Bishop speaketh not of moderne writers, neither hath he denied, that any of these, (especially here in England,) have stiled the Lord's-Day, by the name of Sabbath, or Christian Sabbath: for his assertion, was onely concerning the Ancient Fathers: And therefore Br. B. fighteth with his owne shadow, when he produceth moderne authorities, to confirme that, which concerneth not the point in question.

3 The Bishop, pag. 205. makes cleare offension, that H. B. had falsified three places of Saint Augustine: And (to prove himselfe an impudent Prevaricator) he had foisted in these words, *Hoc est Dominicum*, into Saint Augustine's very text. *Contra Adimant. Manich. Cap. 15.*

4 This Br. B. for his last refuge, propoundeth a miserable and ridiculous argument: to wit, *The Fathers observed the Lord's-Day in stead of the Old Sabbath: Ergo, they ever, and usually, called the same, the Sabbath Day.*

This argument may be paralleld with one like unto it: *The ancient Fathers observed the Sacra-*
 ment.

b *Idcirco, fratres mei, non sit vobis molestum, in Dominicis diebus, & in natalitiis Sæctorum, divino studere cultui.*

c *Ideo Sancti Doctores Ecclesiæ, decreverunt omnem gloriã Iudaicæ Sabbathismi in illam transferre, &c.*

d *Aug. ad Asclitic.*

Epist. 200. Cum quisq; isto modo fuerit verus germanusq; Christianus, utrum etiam Iudeus aut Israelita dicendus sit merito quaeritur? Quod quidem si non in carne, sed spiritu hoc esse intelligitur, non debet ipsi nomen sibi imponere, sed spiritali intelligentia retinere, ne propter ambiguitatem vocabuli, quam non

same Vacancie and sanctity, upon the *Birth dayes of Saints as he doth upon the Lord's-Day* ^b.

3 He affirmeth that the Holy Doctors of the Church translated the glory of the Iudaicall Sabbath, upon the Lord's-Day ^c: *And* therefore he could not, without contradiction, ground the Observation of the Lord's-Day, upon the letter or expresse words of the fourth Commandement.

4 He makes the Sabbath of the fourth Commandement and the Lord's-Day, two distinct, and diverse dayes of the week; and when he saith, *sic quoq; rite sanctificamus Sabbatum Domini, &c.* He useth the word *Sabbath* in a mysticall and anagogicall sence, and not in a Legall, or literall signification.

5 It is an untruth, that Saint *Augustine* ^d makes it the common stile of the Catholike Church, to call the Lord's-Day the Sabbath: for he was so far, either himselfe from stiling the Lord's-Day the Sabbath, in a proper or ordinary course of speaking, or from approving this forme of speech in others, that hee holdeth it *inept and insolent* to give Iudaicall names and Appellations, to Persons or things, which are Christian or Evangelicall: and hee gives a reason hereof, because by such ambiguous formes of speaking, a Christian might seeme to professe that which is repugnant to true Christianity.

discernit quotidiana locutio, illud profiteri videatur, quod est inimicum nomini Christiano. Non debemus consuetudinem sermonis humani inepta loquacitate confundere, &c. inepta insolentia, & si dici potest, imperita scientia.

B. Hilary. Prolog. in Psal. Though in the seventh day of the week both the name and observance of the Sabbath be established: yet we on the eighth day, which also is the first, doe enjoy the festivitie of the perfect Sabbath.

Ans. The Question is not; Whether the Ancient Fathers have at any time stiled the Lord's-day, a Sabbath, *in a mysticall and spirituall sense*, that is, a day wherein Christian people ought to abstaine from sin. For in this sense they have stiled *every day of the weeke* ^b, wherein Christians rest from sin, a Sabbath, *pag.* 203, 204.

But whether the Fathers did ever and usually name the Lord's-day *the Sabbath of the fourth Commandement* in a proper and literall sense; *The Bishop* hath proved the Negative, with so many pregnant testimonies of the Fathers, *pag.* 202. *that* no reasonable person can take any just exception.

A. Dr. Wh. denies that Christ upon the day of his Resurrection rested from the work of Redemption.

^b Clem. Alex. *from I. 5. c. 6.* Qui perfectus est ratione, operibus, cogitationibus; perpetuo hærrens verbo Deo, naturali nostro Domino, semper agit dies Domini, & nunquam non habet Dominici. Tert. c. iud. c. 4. Vnde intelligimus magis Sabbatizare nos ab omni opere servili semper debere, & non tantum septimo quoque die, sed per omne tempus.

Chrys. *in Mat. bo.* 40. Quid Sabbato opus est illi, qui per totam vitam agit solennitatem? qui peccatorum immunis, virtutes observat, & colit?

B. I conferred with *H. B.* about this, because it much concernes him to quit this Question ; seeing on Christ's resting on that day, he grounds the Sabbatisme of it, as agreeable to the fourth Commandement : And in my judgement, if he can evince and cleare it, it will prove unanswerable.

a Maintaining your own principles, that the fourth Commandement is purely & simply morall, and of the Law of Nature, it will be impossible for you, either in English or in Latine, to solve Theoph. Brab. his Objection.

And he tels me, that he hath in two severall Treatises in Latine ^a against *Theophilus Brab.* fully cleared it, and removed all Objections and Cavillations, that either *Theophilus Brabourne*, or *Francis White*, have or can bring to the contrary, and he purposeth to do the like to *D. Wh.*

And he made it very cleare to me, that Christ's rest from the worke of Redemption from sinne on the Crosse, and from death in the Grave (which was a branch of that worke) began not till his Resurrection ; as for his Ascension, that was into the place of rest, but his Resurrection was into the state of rest.

The Bishop's words are : Christ was in action on that day : but the word labour, is of Br. B. his owne coining.

As for *D. Wh.* his Objection with *Theophilus Brabourne*, That Christ laboured on that day, *H. B.* shewes it to be absurd and ridiculous, seeing Christ arose with a body glorified,

glorified, and impassible: So as his actions that day could not bee called a labour, that thereby the new Sabbath should bee broken.

Ans. 1. Our Saviour began his Rest from those workes of Redemption, by which he made payment of a price by his blood for our sins^e, upon the latter part of Goodfriday, immediately upon his saying *Consummatum est*, and giving up the ghost, John 19.30. Heb. 10.14. Then he continued in his Grave and Bed of rest the Sabbath-day following: upon the Sunday he began his operations of Application of the fruit and benefit of his Passion: and he did no more rest or cease from those actions upon Sunday, than he did forty dayes after.

2 Christ rested as fully upon the Munday, Tuesday, and upon every day following the day of his Resurrection, from all his afflictive and satisfactory Passions, as he did upon the Sunday. If therefore it were granted that Christ began his Rest upon Sunday, it must be confessed, that he continued his Rest and Cessation from Redemptive actions every day after: and so the Sunday was not the only day or time of his Rest.

And if it shall be further objected, that even as notwithstanding the Lord God ceased, and rested from the worke of prime Creation, on every day of the weeke following, as much as he did on the first Sabbath; yet the seventh day was made the Sabbath, because the Lord on that day began his Rest: There-

c Liturg. diddest give thine only Son IESVS CHRIS^t to suffer death upon the Crosse for our redemption, who made there by his owne oblation of himselfe once offered, a full, perfect, and sufficient Sacrifice, oblation & satisfaction for the finnes of the whole world, &c. Ordering of Priests: after hee had made perfect our redemption by his death, &c.

fore

a *Walaus d. Sab. e. 7.* Deus in creatione rerum quievit die septimo : *sed* *fore because Christ began his rest upon Sunday, the same must bee the Christian Sabbath of the fourth Commandement.*

Our answer is, that God's resting or ceasing from the worke of Creation, did not ordaine the *Seventh day* of the Week to be the *Sabbath day* : for it was God's expresse Commandement and Law which did this, and his Rest was onely a *Motive* (and that meerely in his owne good pleasure) of sanctifying that particular Day.

But now concerning the Lord's-day, we finde no such expresse and particular divine Law or Commandement *in holy Scripture*; and therefore Christ's resting from all his Penall sufferings, upon the day of his Resurrection, cannot make that day of the weeke a particular *Sabbath-day* of divine institution, unlesse some such expresse divine Law as the *Jewes* received for their *Sabbath*, can be produced.

But if the Objector will obstinately contend, that *the Resurrection of Christ* in it selfe containeth a *Mandatory Law* to observe the *Lord's-day*, let him first deliver a true definition of a Law, and then prove that the said definition belongs to the Resurrection of Christ.

A Law (say the Iurists) is a Precept of a Superiour being in authority, containing a Rule or Measure of things to be done, or not to be done.

But neither this, nor any other true definition of a Law^b, or of a Commandement, agrees to the Resurrection of Christ.

Therefore the Resurrection of Christ may be a *motive or cause impulsive*, inducing the Church

to make a Law, but it is not of it selfe any formall Law.

And if our Saviour's Resurrection hath the force of a Law to ordaine the day on which hee rose, to be the Sabbath of the fourth Commandement. We can observe no reason, why the day of his Ascension, on which he entered into his eternall Rest, should not likewise have the force of a Law, to ordaine Thursday to be a Christian Sabbath: because if our Saviour's beginning to rest shall make a Sabbath: certainly the perfecting of his Rest should much more do the like.

consecravit, nec propterea tamen sequitur, cum singulis septimanis, in memoriam ascensus ejus esse observandum. Nam licet hæc Christi resurrectio argumentum præbuerit Ecclesiæ Apostolicæ, ut hunc diem cæteris ad habendos convenus præferret: Non tamen sequitur Christum hoc suo facto eisdem diem in eam finem instituisse.

b Walrus d. Sabb. pa. 158. Quod affertur Christum eo die resurrexisse, ac proinde eundem ad cultum suum, Resurrectione sua consecrassè, necessariū argumentum non habet. Quia Christus diem Jovis suo in cælos ascensu

3 This Objection falsifieth the Bishop's words fasting in the word *Action*, instead of the word *Assi-*
on, and then he brayes in his rude tone, absurd and ridiculous.

But every reasonable Creature knows there may be *action without labour*, as appeareth in the actions of God Almighty: and in the actions of the blessed Angels, and of the glorified Saints in Heaven. And therefore bold B. is a false brother, in corrupting and perverting the Bishop's forme of words; and the Bishop's assertion is most true, That our Saviour having finished all sorrowfull labour upon his *Easter-day*: He was in *action* upon his Resurrection day: and he was in *action* likewise forty dayes after.

c Aug. d. Civ. D. lib. 12. cap. 17. Nō itaq; in ejus vacatione cogitur ignavia, desidia, inertia: sicut nec in ejus opere, labor, conatus, industria. Nō vit quiescens agere, & agens quiescere.

Q B. Left

B. Left neither the Church of *England* in her publike Doctrinē, nor the pious workes of her grave and learned Sons may perhaps satisfie the Adversarie's importunity; yet I hope the writings of his more pious, and no lesse learned Brother, *D. Iohn White* (and those also both republished and vindicated by *Fran. White* from the Iesuites Calumnies, *White-dyed black* &c.) will a little qualifie him.

How *D. Iohn White* doth not only call the Lord's-day the Sabbath-day, as once, *Sect. 38.1.* and twice, *Sect. 43. digress. 48.6.* But he also condemnes all profane sports and recreations on that day, and among the rest Dancing for one. And for this he alleageth the example of the Papists, as the most notorious Sabbath-breakers in this kinde.

A. Doth he so Sir? This seemes strange to me, that so great a Clerk as *Fran. White* should so far forget himselfe, as not to remember what his Brother hath writ. Surely if it be so, it will be a cooling-Card, and

no small disgrace to his *Ld.* when so worthy and reverend a Brother shall be brought as a witness against him. But I pray you, for my better satisfaction, relate to me the very passages and words of *D. John White.*

B. I will *in digress.* 46. the Title whereof is, Naming certaine points of the Popish religion, which directly tend to the maintenance of open sinne, and liberty of life: now among many foule and profane practises (as he calls them) this he notes for one, namely, the profanation of the Sabbath, in these words: *That they hold it lawfull on the Sabbath-day to: follow Suits, Travell, Hunt, Dance, keep faire, and suchlike.* This is that hath made Papists the most notorious Sabbath-breakers that live.

And *Sect. 38. n. 1.* He saith: Let it be observed if all disorders bee not most in those parts among *Vs.* where the people is most Pope-holy, &c. And for mine own part, having spent much of my time among them, this I have found, that in all excess of sinne, Papists have beene the Ring-leaders in riotous Companies; in drunken meetings,

meetings; in seditious assemblies and practices, in prophaning the Sabbath, in quarrels and brawles; in Seage-Playes, Greeces, Ales, and all Heathenish customes, &c. Thus this reverend Divine *Canobri notabilis* 1570, whom all the Romanish smock out of the bottomlesse pit cannot besmeare or besmudge, or dye blacke with all their black mouthed obloquies.

2. Surely these are very pregnant passages. *And it makes me tremble to thinke,* and amaze me, *How one White is so contrary to another*: As also how the Libertinisme dispensed with now a dayes on the Sabbath, tendeth to bring Vs Protestants to be like to the Papists, in their prophane times, in taking up their Heathenish, Savage, and barbarous manners and customes.

Ans. This rude Dialogist, hath a Palsie in his tongue, which causeth him to tremble: For the matter is selfe alfordeth no occasion of any such passion.

For there is not any contradiction, between the two brethren in their Doctrine: For the one brother called the Lord's Day, the Sabbath is a mysticall sense: And the other brother saith, it is not the Sabbath of the fourth Commandment, in a literal and proper sense. One brother condemneth

Papists.

Rapists for using prophane, ungodly, savage, and heathenish pastimes upon the Lord's Day: *The other Brother* maintaineth that some kinde of pastime and recreation, namely such as is not *Vicious*, either in forme, or quality, or in Circumstance, may be lawfully used, upon the Lords-Day.

But the Objector (as his manners) wasteth many words, but avoydeth, and declineth the true state of the question.

B. He thinkes the very reading of the fourth Commandement every Lord's Day might stop his mouth: *Saying* that he hath found out many inventions to elude the nature and property of this Commandement, as pag. 158. 159. &c. which I hope *H. B.* will meete withall.

Ans. It was one of *Theoph. Brabourne's* arguments *ad hominem*, to prove, that we are to observe the literall Sabbath of the fourth Commandement, because this Commandement is read in the Church every holy day, and after the reading thereof, we beseech God to incline our hearts to *keep that Day*. For that Commandement enjoyned the observation, of the seventh day Sabbath, to wit the same Sabbath, which the Old Testament established, and the Jewes observed.

Now this argument being popular, and plausible. *The Bishop* is perswaded, he did good service,

2 *Queene Elizabeths Injunction*, was taken Verbatim out of an *Injunction* of the same quality of *King Edward the sixth*, which was grounded upon the Statute, *Quinto & Sexto*, of *Edward the sixth*.

Now in this Statute,

1 The Sunday is made one of the ordinary Holy dayes of the yeare. *All the dayes hereafter mentioned, shall bee kept, and commanded to bee kept Holy dayes, and none other : that is to say, all Sundays in the yeare, the dayes of the feast of Circumcision, Epiphany, &c.*

2 In this Statute, no special priviledge (for abstinence from necessary labour) is given it more than therest. *Statute Edward first, provided alwayes, and it is enacted by the authority aforesaid, it shall be lawfull to every husbandman, labourer, fisherman, &c. upon the Holy dayes aforesaid in harvest, or at any other time, of the yeare, when necessity shall require, to labour, ride, fish, or worke any kinde of worke, at their free wills and pleasure, any thing in this act to the contrary in any wise notwithstanding.*

3 In our present Liturgie, the Sunday is ranked among the other Holy dayes, in these words: *These to bee observed for Holy dayes, and none other : That is to say all Sundayes in the yeare : the dayes of the feast of the Circumcision of our Lord Iesus Christ : of the Epiphany : of the Purification of the blessed Virgin, &c.*

4 The Homily formerly cited by the Objector, granteth liberty to people to exercise some labour on the Sunday in time of great necessity : and *Queene Elizabeths Injunction* (agreeing with ancient

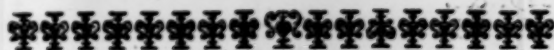
Ans. Whosoever shall reade the Treatise with impartiall judgement, will perceiue that the *Bishop* in his Doctrine concerning Recreations, hath proceeded plainly, distinctly, and without equivocations or contradictions.

For. 1. He delivereth a definition of *Recreation* in generall, out of approved Authors, pag. 229.

2 He divideth *Recreations* into two kindes, to wit, into honest, and lawfull, and into such as are vicious, and unlawfull.

3 He defines these two species of *Recreations*, approving the first kind, if they be used in due time, and with due circumstances: and condemning the latter upon all dayes and seasons.

But it seemes *this sonne of confusion* is offended, because the *Bishop's* Treatise concerning *Recreations* is so cleare, and exact, that he can finde no defective passage in it, on which he might fasten his *envious javes*.



B. If I might bee bold ^a, I would aske him what he thinkes of promiscuous meetings of wanton youth in their May-games, setting up of May-poles, dancing about them, dancing the Morrice, and leading the Ring-dance, and the like, unto which *Dr. Wb.* in the former passage, pag. 266. doth not obscurely point as it were with

You have superlatiue boldnesse but little truth and honesty.

R

the

the finger: *Are not these obscene or lascivious and voluptuous Pastimes?*

Ans. 1. This Momus deales like one *Urbicus* in Saint *Augustine*: Who wanting Arguments to prove, *That* Christians were obliged to make the Sabbath of every weeke a fasting day, fell into a bitter invective against luxurious feasting, drunken banquetting, and lewde drinkings ^a.

Brother B. is destitute of firme Arguments, to prove that all bodily exercise, and civill recreation is simply unlawfull, upon any part of the Sunday: and therefore he imitates that *Sectarian*, and declaimeth against lascivious and prophane sports and pastimes.

Now his Adversary maintaineth no Recreation, which is prophane and lascivious, or which is vicious in quality or circumstances, either upon Sunday ^b, or upon any day of the Weeke, Page 229, &c.

2 Whereas the envious man demandeth, *what* wee thinke of *promiscuous meetings* of wanton youth, *setting up May-Poles*, &c.

Our answer is, *that* when hee hath proved by sound arguments, such meetings and pastimes as the lawes of our kingdom, and the Canons of our Church, have permitted (after that the Religious offices of the day are performed) to be in quality or circumstance, dishonest or vicious, we must proclaime them to be unlawfull at all times, but especially upon the holy day ^c.

B.

^a Aug. Ep. 86.

Cum cum argumēta deficiunt, quibus probeb Sabbatho jejunandum, in luxurias convivarum, & temulenta convivium, & nequissimas ebrietates invenitur, quasi non jejunare, hoc sit inebriari.

^b Clem. Apost.

Const. li. 5. ca. 9.

Neq; in Dominicis diebus qui sunt dies lætitarum, permitimus, vobis, quicquam inhonestum loqui, aut agere.

^c B. Ely. Treat. p.

230. If they bee

used upō the Lord's

Day, or on other

festivall dayes, they

are sacrilegious, be-

cause they rob God

of his honour, to

whose worship and

service the Holy day

is devoted: & they

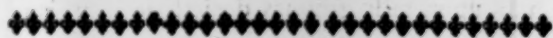
defile the soules of

men, for the clem-

ing and edifying

whereof, the Holy

Day is deputed.



B. I note how poorely he plays the Divine or Doctor, by giving indulgence or more liberty to such as have queasie stomachs, and cannot digest those wholesome meats, which God's word, and all sound Divines and Doctors doe prescribe ^a, &c.

a This Goose-quill antiquum obtinet: for he gaggles on-ly, but produceth no sentence of Gods word truly applyed: nor one sound Divine or Doctor, who is adverse to the Bishop's Tenet.

Give Man a power thus to dispense with part of the Lord's-day, which is an incroachment upon the fourth Commandement, according to the Doctrine of our Church; and why may not Man assume unto himselfe a power (as the Pope doth) to dispense with Servants and Children, by allowing them some time, wherein they shall bee free from the Controule of their Masters and their Parents.

Ansiv. If there be no Divine Law prohibiting people to use honest and sober recreation upon some part of the Holy-day, then he is no *poore Divine or Doctor*, which yeeldeth such liberty to people, as God hath not denyed them.

But there is no Divine Law written or unwritten, prohibiting people to use honest and sober recreation upon some part of the Holy-day.

Therefore hee that yeeldeth such liberty to

people is no poore Divine or Doctor: But hee which upon false grounds denieth it them, is a *proud Pharisee.*

2 They which grant liberty to Children and Servants to disobey their Parents and Masters, take upon them power to dispense with a Divine Law, which is properly morall, and of the Law of Nature.

But they that grant license to Christian people, to use sober and honest recreation upon some part of the Holy-day, dispense with no Divine Law, either Morall, Naturall, or Positive.

Therefore the Objector's comparison is betweene things which are altogether unlike.



B. Our Treatiser doth miserably abuse the Scripture, and so turne the grace of God into wantonnesse: for he saith, *p. 257.* The Law of Christ is sweet and easie, *Mat. 11. 30.* And his Commandements are not grievous, *1 Iohn 5. 3.*

Answ. He abuseth not the Scripture, who expoundeth and applyeth the same rightly.

But the Bishop hath expounded and applyed the two Texts of Scripture, *Matth. 11. 30.* and *1 Iohn 5. 3.* truly and rightly:

Therefore the Objector is a false accuser, in saying the Treatiser hath abused the Scripture.

The

And from hence it is consequent, that it is no sin, much lesse no mortall crime, equall to Murder, Adultery, and Theft (as the Novell Sabbathizers preach, *pag. 235.*) for Christian people to use some intermission from religious and spirituall actions, and likewise some recreation upon some part of the Lord's-day : *and they are not obliged during the whole day (which according to the Sabbatarian Tenet containeth 24. houres)* to forbear to speake any words, or think any thoughts, or to performe any workes or actions, which concerne either pleasure or profit, (read *pag. 249.*) because it is morally impossible for them with comfort and ordinary diligence to continue 24. houres together, in spirituall and religious exercises and meditations.

2 The Law of Christ condemneth all *profane libertinisme*: but why doth *Br. Asatus* stile such recreation as neither is vicious in forme, quality or circumstance, by the name of profane liberty? And other recreation than this the Bishop maintaineth not, either upon Sunday, or upon any other day, *pag. 229.*

3 The Bishop intreateth *Br. B.* to resolve him, whether it is not a Doctrine of *Libertinisme* to animate Christian people in disobedience of *lawfull Authority*; to teach them it is a branch of their Christian liberty, to be their owne guides in point of Religion; to deprave, or to neglect the Common Service, and other Duties, enjoyned by the precepts of the true Church, whereof they are members, to maligne *Ecclesiasticall Governours*, and to proclaime them *Veines of the Pope*

Pope : and to be of a *Papall Spirit*, if they presume to instruct the inferiour Clergie in point of Religion: To bequarrell godly and learned persons, who comply not with the new Sect, in their fanaticall asseverations: and to censure, and controule all things, which are not sutable to their owne groundlesse and sencelesse traditions.

Now in good earnest you *Br. B.* many judicious men are of minde, that the fomenting of these humours in Christian people by Doctrine or example, is a more proper act of profane libertinisme, than such bodily exercise and recreation, as the Lawes of our Kingdome and State have permitted.



B. I observe a very improper, and so an untrue, speech, where hee saith: if they should (upon Puritan Principles) restraine them wholly from all repast. Who (I pray you) doth restraine the people, from all repast on the Lord's-Day? Or is prophane sport a repast, to feede the rude Vulgar? it seemeth so: and liberty to youth is as their meate and drinke.

Ans. It appeareth by the Law of the Sabbath, *Exod.* 23. 12. That one end and use thereof was, the refreshing of the people upon the seventh day, after six dayes toile and labour: And the

the old Sabbath, and other Festivals, were *Dies Laetitia*, dayes of mirth and rejoycing : and sober and honest recreation, upon some part of the old Sabbath, was prohibited by no Divine Law, pag. 237.

Now if in the time of the Gospell, Christian people upon Principles borrowed out of the *Talmud*, and the Rule of *Pharisaicall Tradition*, should be surcharged with such rigid Ordinances, as are imposed by *Novell Sabbatarians*, pag. 235, 236. 249, 250. and be wholly restrained from all recreation, upon any part of the Holy-day, *One end of the Holy-day, should be destroyed* : and Christian people must be deprived of that liberty which God and nature have granted : and from hence it will be consequent, that the Holy-day, instead of a day of *Refreshing*, shall become a day of *Oppressing* people with an heavier burden, than in right ought to be laid upon them : and this would make the Holy-day more unwelcome than the plough-day : and besides, it might engender in peoples mindes, a distast of their present Religion, and manner of serving of God, pag. 266.

This passage highly displeaseth the *Dialogue-braucher* ; but instead of solid answer and confutation : First, he carpeth at the forme of speech, affirming that it is *improper*, but wherein he declareth not ; then he saith it is *untrue*, this likewise is easily said, but impossible to be proved. After this he equivocates, saying ; *Who (I pray you) do restraine the people from all repast on the Lord's-day*, that is, who restraineth people from eating and drinking on the Lord's-day ? And lastly, he declineth

clineth the true state of the Question; for whereas his owne Tenet is *Univerſall*, to wit, that all civill recreation is unlawfull upon the Sunday: in his diſputation hee oppoſeth ſome kindes of bodily exerciſes and recreations, which ſeeme to him to be laſcivious, profane, and really vicious in their proper forme and quality.



B. Pag. 266. He ſaith, ſome Recreations (not prohibited by our Lawes) our religious Governours allow upon Holy dayes. And **Pag. 132.** Civill recreation not prohibited in termes, neither yet by any neceſſary conſequence from the Law, cannot bee ſimply unlawfull. And **pag. 231.** No juſt Law, Divine, Eccleſiaſticall, or Civill, doth totally prohibit the ſame.

To this I reply, that thoſe ſports foreſpecified, are prohibited, by Law both Divine, Eccleſiaſticall, and Civill. 1. By Divine Law, as *Rom. 12. 13. Gal. 5. 21. 1 Pet. 4. 3. &c.* 2. By Eccleſiaſticall Lawes and Councels, &c. 3. By juſt Civill Lawes, &c.

Anſw. 1 It is an infallible verity, and confeſſed by the *Dialogue. forger* himſelfe, that nothing can bee vicious or ſinfull, unleſſe it bee prohibited
 3 expreſly

c Aug. d. pec. mer.
 & remis. l. 2. c. 12.
 Neq; peccatum e-
 rit, si non divini-
 tus jubeatur ut non
 sit. Br. B. Dialog.
 p. 12. A finit can-
 not bee, but as a
 breach of one of
 God's holy Com-
 mandements, for
 where there is no
 Law, there is no
 transgression.

expressely or virtually, by some just Law^a, Di-
 vine or Humane.

But sober and honest repast, recreation, or pas-
 time, upon some part of the Holy-day, is prohi-
 bited by no Divine Law, nor by any Ecclesiasti-
 call or Civill Law of our State and Church.

Therefore sober and honest recreation, &c.
 upon some part of our Holydayes, is not vicious,
 sinfull, or unlawfull.

Now the Objector in his reply declineth (as
 his manner is) the true state of the Question, and
 inveigheth against certaine *particular Exercises*
and Recreations, excepted against by some learned
 Divines, and which have beene prohibited by
 publike authority in foraigne Nations.

"But the Bishop in his Treatise proceeded no
 "further concerning recreations, than is before
 "expressed: to wit, that *such as are neither vici-*
 "*ous in forme, quality, or circumstance, may lawfull-*
 "*ly be used upon some part of the Holy-day, if they*
 "*shall be permitted by lawfull authority.*

"And the maine reason of his forbearance
 "was, because in the first part of his Treatise, he
 "undertooke to deliver no other Doctrine con-
 "cerning the old Sabbath & the Lord's-day, but
 "such only as seemed to him, both to be *Oriso-*
 "*daxall, and also Catholike*: and therefore he de-
 "clined the Question concerning Pastimes and
 "recreations *in their particular*, (leaving the same
 "to a publike determination of the Church and
 "State) by reason there now is, and in former
 "times hath beene diversity of opinion, among
 "godly men, concerning the quality of such par-
 "ticulars.

"And

“And if *Br. B.* esteemeth those bodily exercises and recreations, to be profane and vicious, which his *gracious Majesty* in a *royall Edict*, permitteth his Subjects, with *sundry cautions, limitations, and provisos*: let him in his Disputation and Objections proceed humbly and modestly (as becometh a *loyall Subject*, addressing himselfe to his *Sovereigne*) and propound weighty arguments, sufficient to convince those who are of contrary judgment: but in the meantime let him abstaine from scandalous & abusive passages against his Majesty; and likewise against other persons, who being Subjects, are perswaded that it is their duty to be obedient to *Royall Authority*, *unlesse such things be commanded as are, Aperte contra Deum*, that is, *in very deed*, and not in some mens opinion only, repugnant to the *Law of Christ* ^b.

1. None to be permitted, which were prohibited by any former Law, or by any Canons of the Church.

2. None to be used but after the end of all Divine Service and afternoone Sermon.

3. The said recreations are prohibited to all persons, both Recusants and Conformes in Religion; who are not present in the Church at the Service of God.

4. Every person must resort to his own parish Church, and be there present at Divine Service.

^a. Each Parish by it selfe, to use the said recreations after Divine Service: and no Meetings, Assemblies, or concourse of people out of their own Parish, on the Lord's-day.

^b *promptuarii. l. viii. c. 9. cap. 3. n. 169.* In dubio semper presumitur pro iustitia legis, donec non expresse appareat pro contrario: & sic in dubio censetur subditi obedire. Bernard. *d. precept. & dispens. sup. 1. 1.* Quicquid vice Dei precipit homo, quod non sit solum contra displicere Deo, sed locus omnino accipiendum est quam si precipiat Deus. *Id.* Ipsum quoniam pro Deo habemus, nunquam Deum, in his quae aperte non sunt contra Deum audire debemus.



B. Edition second of his Dialog. pag. 28.
Enough to settle me, and every good subject
 of his Majesty in this beliefe, that the *De-*
claration for sports, and the urging of it, to
 be none of his Majesties act: *but* a meere
 plot of some Popish Priests, and Prelates;
 to eate out, and tread downe Religion, and
 to Vsher in Popery, Atheisme, and pro-
 phanenesse into the Church.

Ans. If *Lucifer* himselve should preach or
 write, that wicked and lying fiend could hardly
 utter any thing more false, seditious or scandalous,
 than is contained in the former passage.

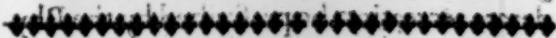
1 His sacred Majesty now is, and hath ever
 been so gracious and Religious, as that his prince-
 ly care and desire is, to have his Subjects under
 him, to leade a quiet and peaceable life, in all
 godlinesse and honesty: and therefore it is farre
 from him, to be guided, or over-ruled by Popish
 Priests and Prelates in any matters of Religion.

2 If his Majesties declaration shall be duely
 examined, it tendeth to the repressing of Popery:
 for no subjects are thereby permitted to use any
 sports or pastimes upon the Holy day, but such
 onely, as shall duely frequent the Church, and
 bee present both at Divine service, and at the
 Sermon.

3 The

3 The Royall edict granteth no liberty to any subjects, though conforme in Religion, to use any sports or pastimes upon the Sunday, formerly prohibited by the Lawes of the kingdome: nor yet untill all the Religious offices of the day shall be finished, and duely performed: and therefore it can be no meanes to usher in Atheisme and profanenesse into the Church.

4 Such manner of Preaching and Writing, as this venomous Dogmatist useth in his fiery Sermons, and in this and in some other of his unlicensed Pamphlets, are very apt and ready means to impose on his Auditors and factious Disciples, with disloyall thoughts against his Majesties government; and with desperate intentions against his subordinate Ministers, and consequently to usher in Rebellion and sedition, into the Church and State.



A: I remember the *Bishop of Ely's* maine argument (as I understand, and apprehend) to prove his recreations to be lawfull on the Lord's-Day, is: because honest and necessary labour is lawfull on that day.

Ans^r. The Bishop's maine argument, to prove some pastime and recreation upon the Lord's-day, to wit, such as is not vicious in quality or circumstance

to be lawfull, and which is used after such time as the religious offices of the day are performed, is : because such recreation is not prohibited by any Divine Law, naturall or positive, nor by any necessary inference from the same.



B. But, as I conceive, the Parallell doth no way hold, as will appeare clearly by these particulars.

1 Honest labour is necessary on that day in respect of necessity only, it being unlawfull, if not necessary, and may be deferred : but there is no necessity of sports and pastimes, unlesse in some instant dangerous infirmity of the body, and some moderate recreation be prescribed by the Physician.

2 Honest necessary labour is lawfull in the foresaid sense, on any part of the Lord's Day, even in time of Divine Service and Sermons : But so are not sports and pastimes by the Bishop's owne confession.

3 Labours absolutely honest and necessary, as to quench fires, to make up Sea breaches, to defend the assaults of enemies, attending

attending persons dangerously sicke, are lawfull all the day long, and for many successive Lord's-Dayes together: but sports and recreations may not bee used all the Lord's-Day long, nor on every part of the day, nor many dayes together.

Answer. 1. It is false, that no labour may bee used upon the Lord's-Day, but such only as is of absolute necessity. For then it must have beene unlawfull for the fishes of the Balſe, and the same men as the poles of Bethsaida, after they were healed, to have carryed their beds upon the Sabbath day. *Mark. 2. 31. Job. 5. 9, 10.* for this was not a worke of absolute necessity, but such as might have been deferred untill the evening of the Sabbath, or untill the next morning.

2. The Netherland Divines handling this question, speak as followeth: *Nō audemus improbare, quod post Arelatenſe Concilium Conſtantine in ſuis conſtitutionibus tempore pluvie, aut alia neceſſitatis caſu, permittit, ut viſſes, & vindemia, etiam Die Dominico colligantur:* We dare not diſallow that, which after the Councell of Arles, Conſtantine the great in his Imperiall conſtitutions permitted people in rainie weather, and in other caſes of neceſſity, namely in the time of Harveſt, and Vintage, to gather in their Corne, and Wine upon the Lord's-Day.

Answer.

B. But againe, admit that sports, and pastime and recreations are not expressly inhibited within the letter of the Law by these generall words, no manner of work, but only by consequence; yet it followeth not, that honest labour is more unlawfull than honest Recreations, as they are termed: For the *Bishop* and Fathers generally conclude, that rest from sinne is the chiefe thing commanded; and sinne it selfe the principall thing prohibited in the fourth Commandement, yet neither of them is commanded or prohibited within the words of this Precept. Therefore sports and pastimes by the same reason may bee more prohibited by it on the Sabbath, than labour, though not expressed. For *prophane Atheisme* is more unlawfull, at least more hainous, than the worshipping of false Gods; yet this last only is expressed in the very letter of the Law: So *Perjury* is more hainous than meere taking the Name of God in vaine, in ordinary discourse, and common swearing: *Sodomie, Incest, and Bugery*

gery, more odious sinnes than Adultery, or Fornication, though the other bee only within the intention of the Law, and by way of consequence prohibited by the 1. 3. and 7th. Commandements; the latter by the expresse letter and words thereof.

Ans. That which is directly, formally, expressely, literally, or by a necessary, and immediate inference prohibited by any Law, is ordinarily more unlawfull, than those things which by a remote & probable inference only are concluded to be repugnant to the Law.

The sins mentioned by the Objector, *Atheisme, Perjury, Buggery, &c.* are not only prohibited by necessary inference, and by the intention of the speciall precepts of the Decalogue, but also by the Law of nature, and by other expresse Negative Precepts, delivered in the Old and New Testament.

But whereas corporall labour was expressely, and in literall termes prohibited the Iewes, upon the Legal Sabbath-day: Honest and sober Recreation upon some part of the Lord's-Day, in such manner as the *Bishop* maintaineth the same, is prohibited neither by the expresse words of the 4th. Commandement, nor by any formall and necessary illation, from the words and sentences of that Commandement; nor yet by the Law of nature, nor by any negative precepts of the Old or New Testament.

T

Therefore

Therefore if bodily labour expressly and literally prohibited by the fourth Commandment, was, notwithstanding that prohibition, in many cases lawfull among the Iewes: Then honest and sober recreation, such as is neither vicious in quality nor in circumstances, being neither expressly, nor virtually prohibited or condemned by any Divine Law, naturall, positive, or Evangelicall, must be held to bee lawfull, untill the Opposers thereof shall bee able to make it evident by demonstrative reasons, that the same is repugnant to some divine Law, according to all, or some of those formes, which are before expressed.



A. There remaineth yet one thing to be cleared, and that is about the judgement of the reformed Churches beyond the Seas, which the Opposite Author pleadeth to be all for him.

B. It's true, and I cannot *but smile*, when I thinke of it : That they which make no bones *even* in open Court to vilifie the prime pillars of those Churches, yea and to nullifie the Churches themselves, as if they were no true Churches, as having no lawful Ministers, because no Prelates to put them in orders; should notwithstanding daigne to

to grace them so much, as to call them in, and to account them competent witnesses in the cause. But a bad cause ^a is glad of any Patron, or Advocate to plead for it, though the Client have openly stigmatized him for a Rascal. But what stead will the reformed Divines stand him in? Certainly in the point of Sports and Recreations, they will utterly faile him, yea and disclaime him too. In the point of the Institution of the Lord's-Day, indeed, and the Obligation of it to Christians, a great part is for him, though the better part ^b is for Vs, this is confessed of Vs.

Ans. The Bishop in his Treatise hath made cleare ostension, that his Tenet concerning the Sabbath and Lord's-Day, is consonant, 1. To the Vnanimous sentence of Primitive Antiquity. 2. To the Doctrine of the Church of England, testified, and authorized by statute Law. 3. To the common Vote of the best learned Doctors of the reformed Churches ^c beyond the Seas.

The former Remonstrance hath produced two effects: 1. It hath given a mortall wound to Br. B. and to his Assistants, by declaring, that they are solitary, and singular in their Sabbatarian Tenet. 2. It hath yeelded full satisfaction to all judicious, honest, and godly Readers concerning this question.

^a How can that be esteemed a bad cause, which is confirmed by the common and constant testimony of the most godly & learned Divines, both Ancient and moderne?

^b Br. B. Should have named some of those, which he accounteth the better parts; for he is so precipitate and impudent in his affirmations, that judicious persons can give no credit to his own bare word.

^c The Augustane, and Helvetian Confessions. Melancthon: Calvin: Bucer: Bullinger: Peter Martyr: Musculus: Beza: Zanchius: Chemnitius: Vissius: Brenzian: Hospinian: Hemmingius: Pareus: Herbrandus: Maderbachius: Zepper: Battus: Wolem: Rivetus: Polian: Gomarus: Thyssus: Gualter: Piscator: Zegedinus: Stuckelius: Isenmannus, & alij.

But the *Dialogue-Barker*, perceiving his cause to be desperate, in his obstinacy, nevertheless, *spurneth against the prickes*, and proceedeth rudely and wilfully in manner following:

2 Mutuū muli scabunt: dictum, ubi improbi & illaudenti se vicissim mirantur & prædicant.

1 He introduceth his interlocutory Assistant, one *Br. A.* who scratcheth his fellow *Mule*², and prateth in manner following: *You have so fully cleared this point about Recreation, from all the Subterfuges of him, that hath so moyled himselfe, to make something of nothing, &c.*

But wherein hath *Br. B.* cleared the point, &c? Hee hath alleadged some Decrees of Foraine States and Churches, which nothing concerne the *Bishop's Tenet*: for they doe not so much as intimate, that all bodily exercise, and Recreation, and namely such as is neither vicious in quality, nor in circumstance, nor yet prohibited by the present state wherein people live, is simply unlawfull, or morally evill upon some part of the Holy day.

2 *Br. B.* Himselfe, to manifest his gravity, saith, *I cannot but smile, &c.* But besides his merriment, the *ridiculous man* uttereth no word, or sentence, favouring of truth, or sounding to reason: For,

1 Vpon the matter he confesseth, that the positions of the *Sunday Sabbatarians* here in *England*, are singular, and different from the common sentence of other Churches; for otherwise to what purpose serveth his speech, pag. 6. *The Church of England* (to wit *Br. B.* himselfe, and his owne Sabbatarian Allies) is more cleare, and sound in the point of the Sabbath, than any Church in the world; for

for it is as cleere as the Noone-day, that the Orthodoxall part of the Church of *England* accordeth with the Primitive Fathers, and with the Schoole Doctores, and with the best learned in the Reformed Churches; and renounceth the temerarious Doctrines of *H. B.* and of other Novell Teachers, concerning the Sabbath.

2 Whereas this Objector denies us the suffrage of Reformed Churches, pretending that some amongst us have vilified their prime Pillars, &c.

Our Answer is, *That this man doth not alwayes write or preach Gospell* ^a: for quite contrary to his report, we reverence and much respect, all learned and godly Divines, in what Church soever they live, or teach: yea, although in some Theologicall Questions wee take liberty (upon just reason) to dissent from them.

But admit the Doctores aforesaid were adverse to us, and we to them in many more Positions, than indeed we are; yet notwithstanding it might be lawfull for us to use their Testimony in all Questions, wherein they maintaine *Catholike and Orthodoxall Verity* ^b.

S. Paul used the Testimony of *Heathen Poets* in matter of truth, notwithstanding they were enemies to Christian piety ^c: and Christians likewise use the Testimony of *Jewes and Rabins*, concerning the number and integrity of the Bookes of Canonically Scripture. *S. Augustine* used the Testimony of Saint *Cyprian* against *Donatists* and *Pelagians* ^d, who was adverse to him in the point of *Rebaptizing*. *Tertullian*, *Origen*, *Lactantius*, &c. had their errors: yet they that use their

T 3 testimony

a Hieron. *ad Iulian.* Diacon. Mendacia faciunt ut nec vera dicentibus credatur.

b Iren. *li. 4. ca. 14.* Vera & contradictioni minime obnoxia est probatio, quæ ex dictis adversariorum elicitur.

c Chrys. *in Gen. Hom. 57.* Infidelium & adversantium religioni testimonia, majorem habent fidem. Et hoc est ex omnipotentis sapientia Dei, ut inimici veritatis fiant ipsi testes veritatis. August. *c. Petilian. Don. li. 3. ca. 30.*

d Aug. *d. Bapt. c. Don. l. 2. c. 1. & l. 3. c. 11. & l. 4. c. 1. & l. 6. c. 7. c. Crescon. Gram. l. 3. c. 1. d. praecept. sanctor. c. 14. d. pec. mer. & remis. l. 3. c. 5. c. Gaudens. l. 3. c. 1. Epist. 107.*

here prohibited, because the same is one of the ends of the Sabbath: namely, such bodily exercise and recreation, as is no impediment to Divine worship, and which is used in honest, decent, and moderate fashion, without scandall or offence, after such time as the sacred and religious offices of the day are performed.

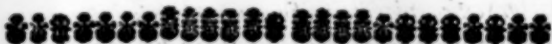
And in like manner *Walaus* himselfe, (whom the Objector citeth) *de Sab. cap. 6. pag. 131.* *Vlt mo quaritur an recreationis, aut oblectationis opera fidel. b9 Sabb. to sint concessa? Recreationis quadam opera, hoc die esse concessa, non ausimus negare: quia Deus inter fines Sabbati hoc quoq; refert, Exod. 23. 12. Vt respiret, (lunius vertit, ut recreetur) filius arcilla tua. Et Christus ipse die Sabbati convivium adiit, Luc. 14. Et sane cum dies Sabbati fuerit festus, refert quoq; Latitiam Caeli, hominis recreatio, atq; anima & corporis vires reficit, quemadmodum sapiens inquit, Prov. 17. Animus latus medicinam facit, spiritus autem fractus exsiccat ossa. Atq; ideo etiam in Ecclesia Apostolica, Agapae erant instituta, translata (ut videtur) ex convivio sacrificiorum Veteris Testamenti, ad quadamque mutua[m] testandam, & honestam recreationem usurpanda, 1 Cor. 14. 20. Luc. 9. 12. Imo & diebus Dominicis, ad gaudium propter memoriam resurrectionis testandam, jejunare in Ecclesia Primitiva, vetus fuit. Aug. Epist. 86. ad Casulanum.*

We dare not deny some kinds of recreation to bee lawfull upon the Lord's day: for God himselfe makes the refreshing of the soune of the Handmaid, and of the Stranger, one of the ends why the Sabbath was ordained, *Exod. 23. 12.* And *Iunius* translates the word refreshed (*versu*) by recreated: Also *Christ* himselfe upon the Sabbath-

Sabbath-day went to a Feast, *Luke 14. 1.* And forasmuch as the Sabbath is a Festivall day, honest recreation upon that day, is a represent of heavenly joy: and according to the Wiseman's saying, *Prov. 17. 22.* A merry heart doth good like a Medicine. Also in the Apostolicall Church, certaine Love-Feasts, called *Agapa* (being translated from Feasts used at Sacrifices in the old Law) were ordained to testifie brotherly love among Christians, and for the exercise of honest recreation: and upon the Lord's-day, to the end Christians might testifie their rejoycing for the memory of Christ's Resurre&tion, it was held a nefarious thing in the Primitive Church, to make that day a fasting day, as *S. Augustine* sheweth, *86. Ep. ad Casulanum.*

a Honestæ tamen recreationes quæ spiritus refocillant, & mutuum alant consortium, à solennitate illius di ei non sunt excludendæ.

Revetus in Exod. 20. a Honest recreations which refresh the spirits, and cherish mutuall society, ought not to be excluded from the solemnity of that day.



A. Sir, I heartily thanke you for your sweet conference, which I could be content might last yet a whole Summers-day: But the Day now bidding us farwell, leaves us to bid one another good night.

B. And so good night to you Brother.

A. And to you also good Brother.

Answ.

Ans. After a due and impartial Examination of the former Dialogue, the Bishop protesteth once againe, that he hath observed no one passage in it, which meriteth any approbation: And therefore Brother *A.* is fallen in love with his *owne shadow*, when he stileth the same a *sweet conference*.^a

But let not Brother *A.* deceive himselfe: for his Dialogue is neither *sweet*, nor *savoury*, either in matter, or in forme; but very rude, wilde, malicious, and factious.

The maine Position of this Dialogue, to wit, *That the Bishop's Treatise of the Sabbath, overthroweth the Doctrine of the Church of England, &c.* is confuted in manner following:

1. The Doctrine of the Church of England concerning the Lord's-day, and all other Holy dayes, is the same at this present, it was in the raigne of King Edward the 6th, and in the raigne of King IAMES, Anno primo.

But the Bishop in his Treatise consenteth with the Doctrine, concerning the Lord's-day and other Holy dayes, maintained by Statute in the raigne of King Edward the 6th, and in the raigne of King IAMES, Anno primo. Ergo,

The Bishop in his Treatise, hath not overthrowne the Doctrine of the Church of England, concerning the Lord's-day and other Holy dayes.

2. The present Doctrine of the Church of England, concerning the old Sabbath, and the Lord's day, is the same which the *Fathers of the Primitive Church* received from the *holy Apostles*, and which they taught *Christian people in ancient time*,
pag. 13.

^a Ambros. Ep. 40. Vt filii etiam deformes delectant; sic etiam scriptorem indecores sermones sui palpant. Lud. Vives. Sicut pueri complectuntur & exosculantur specula in quibus imaginem sui aspiciunt, &c.

But the Bishop in his Treatise maintaineth the same Doctrine, which the *Primitive Fathers* received from the *Holy Apostles*, and which they taught Christian people in ancient time. *Ergo*,

The Bishop in his Treatise hath not overthrowne the Doctrine of the Church of *England*, concerning the old Sabbath, and the Lord's-day.

3 The present Doctrine of the Church of *England*, concerning the old Sabbath, and the Lord's-day, is the same which is commonly maintained by all *Reformed Churches* in Christendome.

But the Bishop in his Treatise, consenteth with all the *Reformed Churches*, in their common Doctrine of the old Sabbath, and of the Lord's-day, pag. 271. *Ergo*,

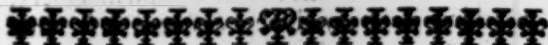
The Bishop in his Treatise hath not overthrowne the Doctrine of the Church of *England*, concerning the old Sabbath, and the Lord's-day.

4 That the *Homilies* appointed to be read in the Church of *England*, must not alwayes be expounded according to the sound of words, but according to the Line and Rule of holy Scripture, is the Tenet of *H. B.* in his *Pleas to an Appeal*, pag. 14.

The Bishop in his Treatise, hath expounded the *Homily*, of the Time and Place of prayer, appointed to be read in the Church of *England*, according to the Line and Rule of Holy Scripture; and according to this sense and exposition, nothing is delivered in the *Homily*, repugnant to the Bishop's doctrine, concerning the old Sabbath, and the Lord's-day. *Ergo*,

The

The Bishop in his Treatise hath not overthrowne the Doctrine of the Church of England, contained in the *Hemily, of the time and place of prayer.*



Brother B. in his Dialogue hath these remarkable Passages following.

1 The Tenet of the Dialogist is, *That the 4th Commandement of the Decalogue, delivered in this forme of words: Remember that thou keepe holy the Sabbath-day, &c. The seventh day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, &c. The Lord rested the seventh day, &c. commandeth in expresse termes, the religious observation of the Lord's-day: and the same is a commandement of the Law of Nature.*

Now from hence it is consequent: 1. *That Saturday and Sunday, being two distinct and severall dayes of the Weeke, if the Commandement be naturall and expresse for the one, it cannot be naturall and expresse for the other, unlesse the one day were named, expresse, or described in the same, as well as the other.*

2 *That the Jews were obliged to the religious observation of the Saturday by the Law of the fourth Commandement, which was Positive in respect of that day: and Christians are bound to keepe holy the Sunday, by the very same Commandement, as by the Law of Nature.*

Now all judicious men confesse, that *the 4th. Commandement concerning keeping holy the Saturday, was a Positive Law* : Therefore we desire Br. B. to cleare this contradiction : to wit, how it is possible that the Law of the fourth Commandement, concerning *Saturday*, being *Positive*, The same Law (according to his Tenet commanding *Sunday*) can be *Naturall*.

Again, let this *bould Bayard* resolve Vs, how the observation of the Lord's-day, can be said to be expressly commanded in the fourth Precept of the Decalogue, when *Saturday* only, and no other day is expressed; either by the words of that Precept, or is concluded from the words or sentences thereof, by any formall or necessary illation.

Lastly, let him resolve Vs, how we may rightly conclude from the expresse words of the fourth Commandement, that *Sunday* is to be kept holy by that Law : For if this man will argue rightly, hee must proceed in this or the like manner. The fourth Commandement literally and expressly, enjoineth the Observation of *Saturday* : and the Precept concerning *Saturday* is *Legally Positive* : Therefore Christians must observe *Sunday*, by vertue of such a Law as was *Legally Positive* for keeping of *Saturday*.

Gentle Br. B. *licke over your Calfse* once again, and please not your selfe, nor abuse your Reader with such absurd Bulls, and contradictions.

a Chrysost. in 1. Corinib. Ho. 38. Nihil est errore magis imbecillum, suis ipsis alis implicatur, nec oppugnatione aliunde opus habet, transigit ipse se.

A second Passage of Brother B.

Vallesse the keeping the first Day of the weeke for Sabbath bee commanded, the Divine Authority of it will not appeare. (saith Br. B.) for only God's Commandement bindeth the Conscience.

H.B. Dialog manuscript cited in the Bishop's Treatise of the Sabbath, pag. 89.

But no Divine Commandement is expressly delivered in the Old, or New Testament concerning the Religious Observation of the Lord's Day.

Therefore if *Br. B.* his first proposition is true, and if hee bee not able to produce some Divine Commandement out of the Scripture, for the Religious Observation of the Lord's Day: *he* must (if he adhere to his owne principles) be compelled to grant *Theoph. Brabourne*, that the observation of the Lord's Day, is an act of superstition, and will-worship.

A third Passage of Brother. B.

There can be no Ceremony at all in the Law of the fourth Commandement, because *Saint Paul* reckoned the Sabbath Day, among the Ceremonies of the Old Law, *Colos. 2. 16.* And all the Primitive Fathers ranked the Sabbath and Circumcision in the number of Legall Ceremonies.

H. B. Dialog. pag. 15. 16. It were not wise to set a Ceremony, in the midst of morall precepts: It is a principle, in God there can be no ceremony, but all must bee eternall: and so in his Image, which is the Law of nature and so in the Decalogue.

A fourth Passage of Brother B.

The Primitive Fathers did *ever, and usually* stile the Lord's-day the Sabbath day of the 4th. Commandement, in a proper, and literall sence. *The* reason; because sometimes (but yet very seldome) They named it *Sabbatum*, in a *mysticall, and analogicall sence*, that is, an Holy day, on which Christian people must have a speciall care, to abstaine from sin.

A fift Passage of Brother B.

Because the Lord's-Day succeeded, and came in place of the Old Sabbath: Therefore the Observation thereof is commanded by the particular Law of the Old Sabbath: *As if* one should say, *Baptisme* succeeded and came in place of *Circumcision*: *Ergo* it is commanded Christians, by the Old Law of *Circumcision*.

A sixth Passage of Brother B.

The *Bishop's of England* may not use the Testimony of Divines of reformed Churches, because they dissent from them in some Theologicall questions; *As if* one should argue: *Protestants* may not use *Saint Augustine's* testimony against *Pontificians or Pelagians*, because they have refused

refused his *Tenet*, concerning the absolute damnation of Infants departing this life; before they were baptized ².

a Aug. *Epist.* 106.
Pauvros non baptizatos, vitam habere non posse, ac per hoc quamlibet tolerabilis omnibus quietiam propria peccata committunt, tamen aeterna morte multari. *Id. d. pec. Mer. & Remiss. li. 1. ca. 16. Et li. 2. ca. 4.*

A seventh Passage of Brother B.

All were the true bred Children of the Church of England, &c. who maintained Brother B. his dictates concerning the old Sabbath, and the Lord's-day; witnesse, Master Cartwright; Master Fenne; Old Master Gilby; Master Snape; Master Lord; Master Dad, Mr. Cleaver, Mr. Oxenbridge, Master Sheere-wood, Master Johnson, Master Nutter, &c.

An eighth Passage of Brother B.

The fourth Commandement is simply and intirely morall, binding Vs Christians to observe the Lord's-Day. The reason is, because the Law of the fourth Commandement, according to the proper, and literall sence thereof, was given to the Jewes only, for keeping holy the Saturday, and not to the Gentiles, for the observation of Sunday.

A ninth Passage of Brother B.

The Holy Apostles presently, and immediately, after Christ's Ascension, taught and commanded all Christians to observe the Lord's-Day weekly,

a Chytr. in *Cronol.*
Anno Christi quin-
quagesimo quin-
to, venit Paulus in
Troadem, & inde
in Macedoniam.

weekly and to renounce the Old Sabbath. *The* reason, because Saint *Paul* some twenty yeares after *Christ's Ascension*², commanded the *Corinthians*, to give *Almes* upon the first day of the weeke, *1 Cor. 16. 2.* and Saint *Iohn* many yeares after that stiled Sunday by the name of *the Lord's Day*.

A Tenth Passage of Brother B.

The first day of every weeke throughout the whole yeare, is the Sabbath day of the 4th Commandement, because our Saviour *began to rest from some of his Redemptive actions, upon the latter part of Good-Friday: and* because he rested in his grave the whole *Sabbath day* before his Resurrection²; and because hee rested as much upon Munday, Tuesday, and upon other dayes following, *as he* did upon Sunday.

An Eleventh Passage of Brother B.

To give Christian people any liberty, to doe any manner of worke, or to *use any bodily exercise or pastime* upon any part of the Sunday, is to imitate the *Pope* in dispensing against God's morall Law. *Proved*, because brother *B.* is able to produce no Divine or Evangelicall Law, recorded in *holy Scripture*, which prohibiteth all bodily exercise, and sober and honest recreation upon some part of that day.

A Twelfth Passage of Brother B.

It is unlawfull to use any sober and honest recreation, to wit, such as is neither vicious in quality or circumstance, upon any part of the Lord's day: *because* all profane, ungodly, obscene, and lascivious pastime, is prohibited upon that day, and upon all other dayes throughout the yeare: *as* if one should say, it is not lawfull to eat or drink upon Sunday, *because* surfering and drunkenesse are unlawfull upon that day, and upon all other dayes.

A Thirteenth Passage of Brother B.

The Bishops of the Church of *England* have not power to instruct the inferiour Clergie in matters of Religion, *because* they have not received miraculous grace, *Ex opere operato*: Proved, *because* brother B. by his *mother wit*, without ordinary grace, or morall honesty, supposeth himselfe qualified like an Apostle, to correct and instruct all men both simple and learned, in the most profound Questions of Theologie.

A Fourteenth Passage of H. B.

It is a grosse Solecisme in Divinity, to admit an Institution to be Apostolicall, and yet to deny it to be of Divine Authority (and consequently

*Leto and Gaspell
reconciled. pag. 32.*

c Iren. lib. 3. ca. 3.
Fundantes igitur &
instruentes beati
Apostoli Ecclesi-
am, Uno Episco-
patu administran-
dæ Ecclesiæ tra-
diderunt. Succedit
autem ei Anacleus,
post eum, tertio lo-
co ab Apostolis E-
piscopatu sortitur
Clemens. Polycar-
pus in Asia, in ea
quæ est Smyrnis
Ecclesia constitutus
Episcopus (ab A-
postolis) Tertul. c.
Her. cap. 32. Hier.
Catalog. in Cle-
ment. Ignatio. Po-
lycarpo, &c.
d Ib. pag. 42.

to make it temporary and mutable,) Proved, be-
cause *Episcopall Authority was of Apostolicall in-
stitution*^c; neverthelesse, according to Br. B. the
same is not Divine: but the *Prelats* of the Church
of England, who exercise such Authority, are
Veines of the Pope: and the maintainers thereof
are guided by a *Papall spirit*, Dialog. pag. 3.

A Fifteenth Passage of H. B.

The fourth Commandement being a part of
the Law written in *Adam's* heart, needed not
any expresse Commandement more than the
rest^d: *Proved*, because it was made knowne by
Divine Revelation only, and not by a naturall im-
pression, that God created Heaven and Earth in
six dayes, and rested the seventh: and if the ob-
servation of the Sabbath was commanded *Adam*,
the same was the Saturday Sabbath of every
weeke, and not the Sunday; and God Almighty
himselfe appointed the first day of the Week, to
be one of the six working dayes.

A Sixteenth Passage of H. B.

lb. pag. 45.

The seventh Day being an inseparable Cir-
cumstance of the substance of the fourth Com-
mandement, cannot be separated from the Sab-
bath. *The Reason*, because Christians were taught
by *the Apostles*, to make the first day of the week
their weekly Festivall, and not the seventh day.

A Seventeenth Passage of H. B.

To rest from all labour, is of the very Essence of the Sabbath : *ib. pag. 47.*
 The Reason, because our Saviour maintained, that some labour, which was not of absolute necessity, might lawfully be used upon the Sabbath-day.

An Eighteenth Passage of H. B.

Who can deny the keeping of the Sabbath to be morall, but he must withall proclaime open enmity to God's worship and Man's salvation. *ib. pag. 41.*
The reason, because the Apostles taught Christians to observe the Lord's-day, being not the Sabbath of the fourth Commandement, but a new Holy day grounded upon the Resurrection of Christ.

A Nineteenth Passage of H. B.

The Commandement of the Sabbath is morall, and so no lesse perpetuall than all the rest: *ib. pag. 38.*
The reason, because *it was a shadow of good things to come*; and it was abrogated by the Apostles, and changed into another day.

The last remarkable Observation concerning Br. B.

It is lawfull, when a man cannot otherwise solve an Objection, to passe by both *the Premisses of an Argument*, propounded in due forme, and to deny the *Conclusion*, for example:

No Law which is mutable in respect of the proper materiall Object, is a Law of Nature.

But the fourth Commandement of the Decalogue, was mutable in respect of the proper materiall Object.

Ergo the Law of the fourth Commandement was not a Precept of the Law of Nature.

Againe, no morall action is unlawfull, unlessse it be prohibited by some *Divine Law*, expresse, or virtuell, or by some *humane or Ecclesiasticall Law*.

But bodily exercise or Recreation, not being vicious in quality or circumstance, (if it bee used upon some part of the Holy day) is prohibited by no *Divine Law* expresse, or virtuell; nor by any humane, or Ecclesiasticall Law.

Ergo, some bodily exercise or Recreation, not being vicious in quality or circumstance, may be permitted and used upon some part of the Holy day.

This *Doctor indocilis*, when hee meeteth with any such Arguments, will not be so simple as to trouble himselfe about the Premisses (as the *Subtle Logicians* use to doe) but he holdeth it a more commodious

Commodious, and compendious way, to passe by *the Premisses* with humble silence; and then to spend his fury upon *the conclusion*, raving and declaiming against his *Opposites* in manner following.

1 I note how poorely he playes the *Divine, or Doctor*.

2 The Adversary hath abused the Scripture.

3 It is a *Lunaticke* Opinion.

4 H. B. hath shewed it to be *absurd, and ridiculous*.

5 It makes mee *tremble* to thinke, and it amazeth me, how one *White* is contrary to another.

6 This seemes strange to mee, that so *great a Clerk, as Francis White*, should so farre forget himselfe.

7 It will be a *cooling Carde*, and no small disgrace to his *Lordship*.

8 He once approved a book, which *contains and maintaines many and sundry Tenets both Pelagian and Popish*: and one Capitall and enormous error is found in the same (taken out of S. Iohn's Canonick Epistle) to wit, *no murderer hath eternall life abiding in him. He that committeth Adultery, committeth sinne*: and *he that committeth sin, is of the Devill*, and consequently being formerly just, (according to Br. B.) hee remaineth in the state of grace, who during his continuance in sin without actuall Repentance is of the Devill, and hath not eternall life abiding in him.

9 But let me a little excuse the good Old man, and the rather because the *Puritans* sticke not to cast him in the teeth with *White died Blacke*.

10 In the meane time, it is good policy a little to pull in the Hornes, and perhaps the Buzze may somewhat possesse the good Old man with a Panick feare, lest not only he loose what he hath; but, which is much more, what his many merits may hope for: saving that *Saints merits* are not so high flowne in the Church of *England*, but they are easily over soared by *Simon Magus*, flying to the top of every Pinacle of the highest Temple upon Angels wings.

11 Examine, I pray thee, whether the long custome of *Court-smoothing*, and Eare-pleasing, specially in Divine matters, have not bred such a delicacy in the soules tast, as that down right Zeale², for God's glory, can hardly finde a stomacke to take it downe, or digest it, but is rejected as a bitter Pill or Potion of such Patients, as account the Remedy worse than the Disease.

12 How many yet are there in these dayes, who would be counted *Bishops of Christ's flocke*, and not Popish, or Antichristian; who yet looke to little else, but the silencing of such as stumble at their *Ceremonies and Hierarchie*.

Now these, and other such like scandalous, and irreverent calumniationes are vented by *H. B.* (who stileth the Puritan a reformed Christian^b) instead of reall answer and solution of such Arguments, as confound his erroneous, and presumptuous dictats.

^a Item 3. 14. If ye have *any* mixt bitter zeale, envying and strife in your hearts, glory not.

^b H. B. p. 10 to an Appeal, as he bases to be reformed, so one peece of his Sermon must be an invective against a reformed Christian, in Puritan.



The Conclusion.

THE Author of the late Treatise of the Sabbath-day against *Th. Brabourne*, having duly and impartially examined a briefe Answer, digested Dialogue-wise, betweene *A.* and *B.* is able to observe nothing at all therein, materiall, substantiall, or subservient to truth: *but* the whole Dialogue consisteth of vaine jangling, absurd disputing, factious cavelling; and his maine Position, *to wit*, that *the fourth Commandement was naturally morall*, in respect of 'one particular weekly day, is repugnant to all Orthodoxall Divines, both ancient and moderne, *and* it crosseth his owne Tenet, concerning the observation of the Lord's-Day.

If the man were of a meeke and humble spirit, or a lover of truth, *one* might perswade him to entertaine a fairer meanes of resolution, than *his irregular and unlicensed Dialogue way*: *To wit*, if hee finde himselfe unsatisfied touching the question of the Sabbath: he should addresse himselfe to some learned and judicious Persons ^a, and submit himselfe to a private conference, as *Theoph. Brabourne* did: *for* there is no meanes so profitable, so speedie, and ready for discovery of truth as this.

^a Bernard Ep. 83. Plerisq; imo cunctis sapientibus contingere solet, in rebus videlicet dubiis, plus alieno iudicio credere.

In

*a H. B. plea to an
Appeale, Truth she
complaines of hard
usage, how shee is
driven to seeke cor-
ners, sith shee can-
not passe the Presse,
cum privilegio.*

In writing and printing *unlicensed Pamphlets* ^a, there useth to bee much mistaking, sometimes of the true state of the question, and many times of the Adversaries Tenet, likewise false and sophisticall Argumentation, mis-understanding of termes, impertinent digressions, tautologies, and unnecessary repetitions, false citing of Authors, &c. *But* in conference the former things may easily be avoyded, or presently be discovered.

Now if the *Author of the Dialogue* (or if any other, that is unsatisfied) think good to entertaine the former course, he may reape much benefit by it, and thereby declare himselfe to be a lover of Vnitie, Verity, and Peace.

But on the contrary, the venting of *Lawlesse, and contentious Pamphlets*, is infamous, scandalous, and factious: it fomenteth schisme, and contention in Church, and State; it disquieteth and offendeth peaceable and godly mindes; the same provoketh publike authority: and the Adversaries of our Doctrine and Religion, are thereby much confirmed in their error.

*b Cypr. de simpl.
Prel. Pacem quæ-
rere debet & sequi
filius pacis, à dis-
fensionis malo con-
tinere linguam su-
am debet, qui novit
& diligit vinculum
Charitatis.*

*c Id. de unit. Ecclæs.
Possidere non po-
test indumentum
Christi, qui scindit
& dividit Ecclesiã
Christi.*

Therefore I desire all those, who are lovers of truth and sincerity, to be men of peace ^b, and to shew themselves adversaries to schisme ^c, and contention in the Church and State, wherein they enjoy *their lively-hood and their liberty*.

And for your selfe, *Dialogue B.* cease to affect popular applause; be not overwise and wilfull in your owne conceits; *referre* the handling, and deciding of profound Questions of Theologie, to such persons as are qualified with judgement and learning,

learning, and with greater humility and modesty than your selfe ^a: *Nec erubescas de commutatione sententia tua; Non es enim tanta auctoritatis & fama, ut errasse te pudeat: Thinke it no disgrace to alter your opinion; for you are not of so great Authority or fame, as that it can be any shame for you, to relinquish your error.*

Also consider impartially with what irreverent language ^b you have entreated many worthy Fathers and Pillars of our Church; and with what bitter and envious zeale you have traduced conformable Persons of very good quality: and what scandall you have given to many people, by abating (as much in you lyeth) their love, and due respect towards that Religion, and forme of Church-government, which is settled in our State.

Lastly, consider well Saint Hierom his Instruction: *Bonum est obedire Majoribus, parere Praefectis* ^c, & post regulam Scripturarum, *vita sua rationem ab aliis discere, Nec Praeceptore uti pessimo, praesumptione sua.* "It is a good and safe way for people of meaner quality to be teachable, and obedient to their superiours; to be guided and instructed by such as are of greater perfection than themselves: and after the rule of holy Scripture, to order the course of their actions by direction of others, but in no wise to make presumption, which is a perverse Counsellor, to be their Leader.

Salomon's Counsell is: *Heare instruction, and bee wise, and refuse it not, Pro. 9. 33. Hee that loveth instruction, loveth knowledge: but he that hateth Correction is a foole, Pro. 12. When Pride commeth, then commeth shame, but with the lowly is wisdom,*

^a Hier. c. *Raffa*, Navem agere ignarus navis timeret: Abrotonum agro non audet propinare, nisi qui didicit, dare: Quod medicorum est promittunt medici, tractant fabrilis fabri.

^b Cypr. de unit. Ecclesiae Lingua Christum confessio non sit maledicta: non turbulenta, non conviciis & litibus perstreptens audiat: non contra fratres & Dei sacerdotes, serpentis venena jaculetur.

^c Erasmi. Schol. in Hieron. In some Copies it is read Praefectis, and in some other Perfectis.

d
 Chryl. 1. Rem.
 ap. 10. Nihil ho-
 minem adeo stul-
 tum facit quemad-
 modum Arrogan-
 tia.
 e 1b. Qui seipsum
 ignorat, quomodo
 quæ supra se sunt
 cognoscat? Quem-
 admodum enim qui
 phrenesi laborat,
 cum seipsum non
 agnoscat, & oculus
 cum ipse cæcus sit
 omnia reliqua mē-
 bra in tenebris sūt;
 ita & Arrogantia
 se habet.

dome, Pro. 11. Only by pride doth man make conte-
 ntion, but with the well-advised is wisdom, Pro. 13.

Now let all this which hath beene spoken per-
 swade *Dialogue B.* to cast away from him, pride,
 envy, and contention; to cease to be arrogant ^d, to
 learne yet at the last, to understand his distance ^e,
 and in the feare of God to humble and submit him-
 selfe to his learned, lawfull, and godly superiors:
And let him not give just occasion to have *Salomon's*
 sentence applyed unto him, *Though thou*
shouldest bray a foole in a mortar, like wheate with a
Peſtle, yet will not his folly depart from him, Prov.
 27. ver. 22.

FINIS.

